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THE PLACE OF CHRISTIAN DOCTRINES
IN THE
JUNIOR CURRICULUM OF THE CHURCH SCHOOL

C O N T E N T S

FOR THE DEGREE OF MASTER OF ARTS

The Place of Christian Doctrines in the
Junior Curriculum of the Church School
Georgia Leora Strong

A Student's Introduction to the Iron Age
Pottery of Palestine
Joseph Carson Wampler

A. S. College of the Pacific, 1932

FOR THE DEGREE OF MASTER OF SACRED THEOLOGY

Social Ethics in the History of the American
Episcopal Church with Reference to its
Relations with the Colored Race
Sumner Walters

Thesis

Submitted in the Department of
Religious Education in partial
fulfillment of the requirements
for the Degree of Master of Arts
in the Pacific School of Religion

1932

THE PLACE OF CHRISTIAN DOCTRINES
IN THE
JUNIOR CURRICULUM OF THE CHURCH SCHOOL

By

Georgia Leora Strong

A. B. College of the Pacific, 1936

Thesis

Submitted in the Department of
Religious Education in partial
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for the degree of Master of Arts
in the Pacific School of Religion

1938

TO THAT GREAT HOST OF
PASTORS, TEACHERS AND LEADERS
OF CHILDREN
WITHIN WHOSE HANDS REST THE
RESPONSIBILITIES OF GUIDING
THE CHILDREN OF OUR CHURCHES
INTO A VITAL EXPERIENCE OF
THE TRUTHS AND CONCEPTS OF
OUR CHRISTIAN DOCTRINES

THIS THESIS

IS

DEDICATED

TABLE OF CONTENTS

| | |
|--|-----|
| INTRODUCTION | 1 |
| DOCTRINE OF CHRISTIAN CHARACTER | 7 |
| Means of Grace | 13 |
| Baptism | 20 |
| The Baptismal Covenant | 26 |
| The Sacrament of the Lord's Supper | 28 |
| THE DOCTRINE OF GOD | 36 |
| Children's concepts of God: illustrations | 38 |
| Children's awareness of God as: God in Nature | 42 |
| Children's awareness of God as: Creator | 46 |
| The Problem of Evil | 50 |
| Children's awareness of God in Personal Relationships | 53 |
| Prayer | 57 |
| The Lord's Prayer | 66 |
| THE DOCTRINE OF CHRIST | 74 |
| Which is True? | 84 |
| THE KINGDOM OF GOD | 93 |
| THE BIBLE | 99 |
| The Ten Commandments | 111 |
| The Beatitudes | 115 |
| THE APOSTLES' CREED | 119 |
| THE CHURCH | 123 |
| Instruction given in preparation for Church Membership | 124 |
| ACCOMPLISHMENTS IN RECENT YEARS | 138 |
| WHAT CHRISTIAN PHILOSOPHY OF LIFE DO JUNIORS DEVELOP? | 165 |
| OUR AIM FOR THE FUTURE FOR THE JUNIOR AGE CHILDREN OF OUR CHURCHES | 171 |
| WORSHIP SERVICES APPROPRIATE FOR JUNIORS | 176 |
| SUMMARY & RECOMMENDATIONS | 186 |
| REFERENCES | 191 |
| BIBLIOGRAPHY | 197 |

INTRODUCTION

INTRODUCTION

In dealing with the problem of guidance of children, the family wants more than anything else to make sure that each child shall get the most out of life. The church professes to know the best way by which this can be accomplished for its function is to promote loyalty to that which is supremely worthful for all mankind.¹ The church sees human fulfillment primarily in terms of its own members, but ultimately in terms of humanity. At the heart of the church's problem is its work with children, because the formation of character is largely accomplished in childhood and youth.

Frequently those who are vitally interested in the teaching work of the Church are asked frankly: "What place do you give to doctrinal instruction in your work with children?" Many answers to such a question may be given, but underlying all such responses is the thought that Evangelism is the very essence of all our work. The ways and means by which these principles are presented for the children to learn vary greatly. In some conservative, formal groups the method used is that of Question and Answer, or the Catechetical Method. This type of instruction has been in use for many hundreds of years and there are strong supporters who consider it is the best way to instruct children in those Christian Doctrines which form the framework of the Christian Religion which differentiates it from other religions of the world. But there are those who consider that having children merely memorize the answers to questions which are asked them does nothing

toward character development within the individual child. This school maintains that the child must experience in his own life those elements of the doctrinal principles which the Church desires to impart to its children. Only as a child can experience what God is in his own every day relationships can he begin to understand the Christian Doctrine of the Nature of God. Illustrations in the next section will further clarify this contention.

We ask then, "What is evangelism in terms of boys and girls?" Briefly, it is a never-ending process by which children are guided in developing Christian personalities and achieving Christlike character growth. It is the achievement of the Christian concepts of the Way of Living according to the understanding and ability of each age level. This continuous process is strongly undergirded by the enriching message of the Master Teacher: "I came that they may have life, and have it abundantly." Herein lies the opportunity of the teaching church. From this viewpoint, evangelism is considered the equivalent of Christian Education.

As a whole, the Protestant Christian Church has not been diligent enough in conservation and guidance of its children. It has not started early enough, and has been too frequently impatient because larger results have not been seen. When the children do, either of their own free will or under emotional stress make decisions relative to their position in the Church such decisions have been considered as final "destinations," rather than as peaks in a growing experience

which is continued and enriched as the child matures. Evangelism has been defined² as an ever-present, ever-powerful thread sometimes conspicuously seen, but often so interwoven with purposeful methods, activities and messages that we cannot easily label it. It is a never-ending process of guidance and achievement in the development of growing personalities by which the Christian Church fulfills its purpose of making possible fuller living for its children and youth.

The purpose of this thesis is to discuss the various concepts and doctrines which have been a part of our Christian instruction of our children for many years and to examine the various types of techniques used by different religious bodies within the Christian Church as a whole.

We shall consider such techniques as the teaching of children by means of drill on catechism and creed in the light of recent trends in education. Our purpose is to awaken, guide and interpret genuine Christian experiences appropriate to children of the Junior age, i.e. nine to twelve years, to the leaders and teachers of children within this age group. Scientific investigation has brought to our attention in public school work that an experience should always precede a statement or doctrine about that experience. If such a principle is now accepted in the public school and the curriculum planned with this principle ever in mind, the Church School teaching techniques should likewise bear such scientific knowledge in mind in the planning of its Curriculum for Biblical instruction and character building. The

language should not be theological, but that naturally used by boys and girls. We shall consider in this thesis: (1) What achievements of Christian living as found in the life of Jesus Christ which will help Juniors in their Quest for a Christ-like life in the twentieth century; (2) What information and skills concerning the subject-matter and use of the Bible would be most understandable and beneficial to boys and girls of this age level, and lastly (3) What decisions for Christian living and especially concerning church membership should be encouraged during this impressionable age. Such questions as these, and others are asked when one broaches the subject of instruction in Christian Doctrines: "What should a Junior know about God?; What should he be taught about Jesus Christ?; Can a Junior understand about the Kingdom of God? How can we prepare Juniors for Church membership? We shall attempt to give workable suggestions relating to these various questions as we develop this subject.

Shall we make a hasty survey of the general characteristics of the children of the junior age? What are they like? What do they like to do? What are some of their problems?

Juniors, in general, like to be doing things; they have an abundance of energy; they are heedless and irresponsible, although capable of assuming responsibility. They do not always want to finish what they have commenced. Juniors are self-assertive and mentally alert searching for reality and eager for information. They admire those who dare and

achieve, and respect authority when it is exercised by one who is just and has the right to lead. They are capable of doing much reasoning and creative thinking, but are usually reserved about their deepest thoughts.

The interests of juniors vary individually and according to different communities in which they live. Such interests as the following are a good cross-section of the outstanding concerns of the Juniors: Reading, all kinds of activity, varied play which does not necessarily involve much team work, collecting, exploring and investigating, construction, heroic characters, men and women of real achievement (physical achievement is appreciated more than moral), dramatizing, new experiences and a variety of experiences.

With such a list before us, what interest should this be for the church school teacher? In the first place, they help the teacher to know children. Through interests and activities in which the pupils are engaged the teacher frequently discovers what boys and girls are thinking and questioning within their environment, and aids in special guidance in new attitudes and in habit formation. At first glance one may say Juniors seem too busy to have problems. But children do have perplexities and problems even though they may not be voiced. Some are felt keenly and have a very significant relation to their religious development, such as:

1. Adjusting himself to some group in which he finds himself, and which comprises his social world.
2. Allowance of free time to play and read in a busy environment which seems a very complex world to him.

3. Seeking approval. He is often puzzled as to the best way of receiving it. Frequently the desired results are more important than the methods employed to gain approval.
4. Desire for leadership. It is often difficult for him to find an avenue for expressing leadership. The Junior is inconsistent, irresponsible and not always thorough. It is at this time many adults, instead of guiding the junior in thoughtfulness, despair that he will ever amount to anything and in disgust will do things for him rather than with him. It is the easiest way to get things done, but is cheating the child.
5. Craving for companionship. The Junior craves this relationship, and usually finds it, although at this age their standards of choice are not always the highest.
6. The Junior desires to be loyal but has difficulty in deciding where to be loyal. Sometimes loyalty to one's bunch or gang seems to rank with loyalty to home or church school ideals and teachings.

Bearing in mind all of these characteristics which are typical of the Junior age, let us now see how we can best instruct these boys and girls in the Doctrine of Christian character.

DOCTRINE OF CHRISTIAN CHARACTER

Before anything else, we must teach our children how to live: to live first of all with themselves, but just as importantly, to teach them to live with others. The development of Christian character in the lives of those of more mature years about us, has demonstrated that by so cultivating this Christian interpretation of life, and by integrating one's personality according to the Christian standards such lives are richer, have more happiness and make the greatest contributions to on-going society. As we indicated in our opening paragraph in the introduction, parents want their children to have this fuller, richer experience in life. Unfortunately not all parents are capable of helping their children find this "more abundant life". It is at this point the church has an inestimable function to perform. It is the duty of such an institution to provide the experiences, surround the child with occasions by means of which, and through which he may experience this growth in Christian character which is primarily the right of the church to develop and promote in its children, youth, and adult church members.

For the development of religion in the doctrine of Christian character the visible phenomena must come before the teaching of words. The child must first make relationship individual, between himself and God through his visible works and his fellows before He can be apprehended as the Unseen God of our spirits and Father of all mankind. Only as the child knows himself a co-worker with God is he con-

sciously reverent. As the child tries to be good does he come to know God as the source of all goodness.

By sharing in God's works, by working with Him, the child realizes afresh the power and goodness of the Spirit at the back of the universe. His spiritual nature, equally with his intellectual and moral nature develops only by self-activity.

What can a boy of ten or eleven learn with regard to the difficulties of life to help the childhood faith enough to withstand the test of injustice, sorrow, sin, pain and suffering which greater freedom must needs put upon it? The mystery of social injustices, sin and suffering trouble the growing child as evidenced by a coal miner's daughter after reading from Pippa Passes: Tillie's father was a striker and she only ten, yet she cried out pitifully, "It isn't all right with the world! How can God be in Heaven when it isn't a bit right here?" 2a

In the heart of the child's being, God and his relationship to mankind is a foundation which is being laid in the child's concepts. The nature of the superstructure reared upon it depends upon the materials the teachers bring and the conditions which they secure for the building of the right relationships, for the individual within himself, and the social relationships between man and man, and between man and God.

"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy

strength"--and the children have begun to know for themselves what that means. In their own limited experiences they know that the surmounting of difficulties, the resisting of temptation and the ultimate victory is a God and man cooperative relationship.³

We want to develop habits and ideals--morals as group habits, not moral priggishness--but moral ideals, concrete ideals as well as abstract ideals, then we must teach how to relate the habits and ideals.⁴ Soares continues, "Habit is achieved social relationship, Ideal is the better behavior still sought for. The ideals will be the kind of conduct 'that God desires.'"

Like the high-church rector who instructed his curate in the latter's training of his confirmation class to "drill them hard on the sacraments," too many of us are trying to teach our children by rule instead of by precept and example. The good man was most anxious that those children living in a careless age, should be well established in churchmanship. He wanted them to be sure of the historical tradition, yet instead of introducing them to the experiences that produced the tradition he put his emphasis on the verbal formulas. He felt that if without flinching they could say that a sacrament was "an outward and visible sign of an inward and spiritual grace" something had really been achieved. By his own religious theory, sacraments are the divinely appointed means of effecting moral change in human lives and are therefore the supremest experiences into which the Christian child can come. It would seem that one would tremble with glorious

wonder in the presence of such a blessed mystery. But these children are "to be drilled hard on it." The boy who said "Prayer helps a fella," had simply walked past those "hard-drilled" children into the holy of holies of religious experience.

There should be a deliberate attempt made to set up social ideals and to examine current ethical practices in the light of these ideals. This is the marked form of ethical progress. A most interesting employment of this process is going on today in the more serious aspects of the "Youth Movement." The right to decide what is right and what is wrong is a democratic liberty but our children must be instructed in how to use this privilege. How shall we develop this sense of right and wrong? These terms are rapidly losing their meaning. According to Soares⁵ some would substitute beauty, then the hatred of ugliness would take the place of hatred of sin. But we are searching for religious sanctions of social conduct to instill in our children. A concept of the will of God, doing that which is pleasing to him involves a sense of moral purposiveness, a conception of a socialized humanity as the goal to which the moral power of the universe is urging us forward. Children learn best to understand their relationships with their fellow man and their relationship with God through a sense of their working together. When they act towards God as they would act toward others and vis-a-vis face their daily problems in ways pleasing to God then they sense the feeling of participation in

the social process. If he is working earnestly to develop this relationship between himself and his fellows, and between himself and God there is present a willingness to do right, and a subjection of experience to the self-examination and criticism of judgment of conduct. This rationalization of conduct indicates a sense of social righteousness and the attempt of the individual to conform his life to this group experience.

The Christian attitude is caught as Mr. Hartshorne says in "Childhood and Character".⁶ Loyalty to family attitudes is at once a hope and a stumbling block to the teacher of religion. The church school class can make a vital contribution to development of the Christian program. We must plan for the kind of action which will have as part of its effect the forming of social attitudes. The purpose of Christian education for children is four-fold: to assist the children to adjust themselves to their new social relations; to secure cooperation in the Christian program for the World; to assist the children develop and organize ideals of conduct; to assist the child to realize vividly the family of God, and their own relation to it.

A course of study, or a selection of human experiences that are needed by these children to help them to organize their deeds and ideals and their attitudes should be included in their curriculum. Stories will provide opportunities for the exercise of moral judgment distinguishing between different kinds of deeds and their various conse-

quences. Helping the children to see their own experiences in the deeds of others. The formulation and learning of practical slogans for the guidance of conduct and of practical standards for judgment of acts.

In connection with the development of Christian character, there should be appropriate instructional activities to assist the memorization of verses, or the clarifying of ideas, or the practice of the particular form of cooperation described. Effective means used for increasing the intellectual grip upon the problem at hand, such as drawing, dramatization of the story, singing, reciting, visiting another class to tell of the work, discussion, and a host of other activities which will present themselves.

Some protestant denominations call the development of Christian Character "growing in Grace." How shall we interpret "The Means of Grace" as used in this sense?

We give below Bishop Vincent's interpretation of the Doctrine of Grace as representative of the Methodist use of this Doctrine.

Christian teaching was derived not only from the teaching of Our Lord, but from His life and death, as interpreted by the Christian community. That tradition did not always follow the form which St. Paul who was the source of the Theology of Grace, gave to it; and at the beginning, the development of Christian theology was only to a limited extent conditioned by his teaching and no definite Theology of Grace of that time was found. While the doctrine of

Grace as the holy loving Will of God as revealed in Jesus Christ was the centre of all theological thought at the Reformation it became only one element in the systematic exposition of doctrine related to other elements developed.

The Meaning of Grace has been used in three main senses. It may mean (1) the loving-kindness of God shown in the redemption of mankind; (2) the gift to man of a certain secret and mysterious quality conceived as coming from God apart from personal relationship; (3) a state of Grace, that is, the state of a man who has come under the influence of Divine Grace, or who has received the gift of Grace.⁷

The report of theological Committee of the Continuation Committee of the Faith and Order Movement of the World Conference confined its definition of the term "Grace" to the meaning: an attribute of God in its activity in man as the work of the Spirit.

There was a day when we pleaded with our boys and girls to accept this Doctrine.⁸ Church leaders saw before the work of Grace could reach the ideal in the human life it must start with the life at the⁹ earliest possible moment. Hence they came very early to emphasize religion in childhood, but little was known of true methods of making religion attractive to childhood. The age itself was rather gloomy and somber so that the brightness which marks childhood piety was lacking.

According to Bishop McConnell this terminology, "Means of Grace" is more or less typically Methodist phraseology.

To meet the doctrinal difficulties the Methodists spoke of "prevenient grace", by which they meant that even if the child came into the world with tendencies toward evil, the Spirit of God was round about the child from the beginning to aid in keeping him from evil. This phrase, "prevenient grace" must be understood in its purpose rather than in its exact theological implications. All of the doctrinal phrasings have come out of stress of practical emergencies. To develop the highest types of religious experience they needs must start with the children, was this doctrine of a generation or so ago, 1620-1847, and in some religious bodies is still taught today,¹⁰ although very much modified.

Between the Larger and Shorter Catechisms of colonial New England and this day of "problem-project" teaching there lies a wide gap. Then, salvation turned on the wording of a doctrinal phrase; now, the very modern educator pins his faith to "activities". Most persons will no doubt agree that indoctrination is not the purpose or method of a defensible system of religious education. The catechism is definitely out.¹¹ Some object even to discussing what they term the "beliefs" of children, fearing that empty formalism will get in the way of growing experience. They explain that dogmatism interferes with ideals. These dangers certainly are to be recognized, and avoided. Nevertheless, we cannot get away from the fact that children do develop ideas, form concepts and reach understandings. This process is natural and

inevitable in their growth and applies to religious experience as well as other experiences.

There are thousands of things which can be of help to us in our Christian life; the beauty of nature, a Christian home, good companions, fine schools, our work, and our play.

There are some helps which every Christian needs. These are: the Church, the Bible, Christian worship, prayer and the Sacraments.

The joy, peace and strength with which the Holy Spirit fills the hearts of Christians are often called "grace". For this reason the great helps of our Christian life are called the "means of grace." Some religious groups call these "ordinances of God".

Some people think that when they pray, read the Bible, or go to church they are doing something for God and are entitled to a reward. They totally misunderstand the purpose of the "means of grace". When a physical director instructs you to take certain physical exercises daily, you follow his directions not for his benefit, but to develop your body. When your parents call you to dinner you eat, not chiefly to please them, but because you are hungry and need food. Just so, we are to use the "means of grace", not only to please God, but to build up the spiritual life and to develop a Christian character both in ourselves and in others and in this way be "well pleasing to God."¹²

"All should be baptized who belong to Christ and intend to serve him. Little children should be baptised because

they belong to Christ and are members of his kingdom. It is expected of baptised children that they will think of themselves as dedicated to God and that in their early years they will confess Christ, keeping his commandments and in time unite with the church."¹³

The Means of Grace are either Instituted or Prudential. The instituted pertain to prayer, Reading the Bible, Administering the Lord's Supper, and engaging in Christian Conference.

The Prudential means may be listed as : Particular rules for growing in Grace. A series of questions are listed in the Discipline of the Methodist Episcopal Church article 134 ff, whereby the Minister may examine his speech, conduct and habits of living to determine whether or not he is living thoroughly in accord with his religious duties. These are asked in the terminology and in the context as John Wesley self-examined himself and as he instructed each of his preachers and laymen to do.

Such a doctrine as this lies at the very heart of Christian practice in character formation. Such self-examination may be considered old-fashioned, but it is only by consciousness of a need for correction do we make progress in development of awareness of a felt urgency in character improvement.

We must live close to our children, learning to know them better; we must live closer to God ourselves, growing daily in our understanding of Him; and we must consciously set about building between these two, understanding and close

fellowship that bridge of education in religious matters over which the children may find their way to this experience for their own lives. The effort to place at the disposal of our children, for their practical use, what we have found to be true about God; and the joyful confidence marching in their company along the dizzy winding road that is the Way, the Truth and the Life.

THE DOCTRINES OF GRACE WHICH METHODS BELIEVE AND TEACH

1. I believe that all men are sinners.
2. I believe that God the Father loves all men and hates all sin.
3. I believe that Jesus Christ died for all men to make possible their salvation from sin, and to make sure the salvation of all who believe in him.
4. I believe that the Holy Spirit is given to all men to enlighten and to incline them to repent of their sins and to believe in the Lord Jesus Christ.
5. I believe that all who repent of their sins and believe in the Lord Jesus Christ receive the forgiveness of sin. (This is justification.)
6. I believe that all who receive the forgiveness of sin are at the same time made new creatures in Christ Jesus. (This is regeneration).
7. I believe that all who are made new creatures in Christ Jesus are accepted as the children of God. (This is adoption).
8. I believe that all who are accepted as the children of God may receive the inward assurance of the Holy Spirit to that fact. (This is the witness of the Spirit).
9. I believe that all who truly desire and seek it may love God with all their heart and soul, mind and strength, and their neighbors as themselves. (This is entire sanctification).

10. I believe that all who persevere to the end, and only those, shall be saved in heaven forever. (This is the true final perseverance).¹⁴

By Bishop Vincent

Christian instruction should evaluate the use of such materials as the above in terms of the criteria of the seven Objectives of Religious Education as selected by the International Council of Religious Education.

THE DOCTRINE OF CHRISTIAN CHARACTER

Baptism

May Louise came into the house one day after school, her eyes troubled and an unusually serious expression on her face. "Mother," she asked, "What did Susan mean today when she was talking about having to wear a white dress next Sunday, because she is to be baptized and become a member of the church."¹⁵

Many times such a situation as the above is the Junior child's first introduction to the question of Baptism. Again, it may be in the preparatory class they are introduced to the Sacraments of the Church with which they are preparing to unite. Archie Lowell Ryan in "When We Join the Church," initiates the subject this wise:

"There is an interesting story in the Bible about a rich Ethiopian (Acts 8:25-39). As he was riding along in his chariot Philip, one of the Lord's disciples, met him and talked with him about becoming a follower of Jesus Christ. The Ethiopian accepted the teaching and as a sign or token of his new relationship, received the rite of baptism. In a similar way today baptism serves as a part of the initiation ceremony when one joins the Church. Baptism, then, whether for the child or for the adult, means to receive the badge of membership in Christ's church, just as a page in the olden days received the Order of Knighthood through the authority of the king. The value of the baptism ceremony is not in the form, nor in the water, but in having the right attitude of mind and heart as the sacrament is received. On our part, baptism is primarily a declaration of loyalty to Christ and in his principles of living."¹⁶

The dogma of natural depravity referred to in the foregoing section (cf Fleming op.cit) led to the compensating dogma of baptismal regeneration. Thus the child born into the Christian group became a spiritual member of the group by the initiatory sacrament. He grew up in the experience of

churchmanship, for that was assured to him by his baptism. However, the Christian system demanded the exercise of personal faith and the acceptance of the credal formulas. This was done for the infant by proxy by his sponsors. The church did not definitely connect this act of maturity with the attainment of puberty, but most naturally whether there was any influence from Jewish usage or not, the free acceptance of spiritual responsibility tended to come at the Junior years, or the adolescent period. Friendship and love are expressed not only in words but are fixed and sealed by beautiful symbols. Jesus gave his followers two great covenant symbols or sacraments, one of these is baptism, the other the Lord's Supper. The symbol of baptism is the application of water in the name of the Father, the Son and the Holy Spirit. The spiritual purpose of baptism is to assure us that Christ accepts us in his kingdom; it is also a symbol of the cleansing of the heart from all impurities i.e., sins as they were referred to in the terminology of a century and more ago. At the time of baptism we solemnly pledge ourselves to live a Christian life and to keep the commandments of God. When infants are baptized the parents consecrate the child to God and pledge themselves to give it a Christian training.¹⁷

An adult friend, on answering the question, "Have you been converted?" said: "I'm sorry to say I have been." At first this perplexed the questioner, then he realized that this blessed old man regretted the fact that he had wandered

so far from God that a "turning about" became necessary in his life. In other words, admitting conversion was also admitting that he had wandered afar, which in his opinion seemed to have been unnecessary.

Children need help in developing a sense of security and certainty that they are God's children. There seems to be no need for making them feel that they are outside and that they must take some stand which transports them from darkness to light. We like to recall the oft-quoted illustration of a nine year old girl to whom the adult appeal had been given: "Come to Jesus." She replied, "Why I've never left him!"

Just as we want the children from the very beginning to feel at home in the presence of God, so we want them to feel at home both at the church building and also at home in the plans and activities of the church organization which are within their understanding. We do not mean only in physical comfort, but that which will add to their sense of pride and possession in the local church, its structure, program and plans.

As has been inferred before: A sacrament is "an outward and visible sign of an inward and invisible grace." Our daily life is full of this kind of sign: shaking hands is an outward and visible sign of an inward and invisible friendliness; the engagement ring, Memorial Day, the Flag and many more emblems are signs of an inward and invisible experience. Churches have these emblems, some observing more symbols than others, for example the Roman Catholic church observes seven

sacraments, while the Quakers say they have none, though "Silent Meeting" is certainly an outward and visible sign of an inward and invisible grace. Most Protestant Churches observe the two sacraments before mentioned, Baptism and Holy Communion or the Lord's Supper.

The first reference to baptism in the New Testament is when John the Baptist, or "the Baptizer" called upon the people to repent and prepare themselves for the new order of things which the Messiah would shortly establish. When, in response to his urging, the people did repent of their evil ways, they were baptized in the River Jordan. This act symbolized the washing away of their sins. The water used in baptism is a sign of cleansing. When the candidate kneels in baptism it is a sign that he acknowledges his sins, that there are many things he has done that he ought not to have done and many things which he has left undone which he ought to have done. It is a sign that he is sorry for his wrong doing and wants to give it up and be forgiven. In this sense the act of baptism is entirely understandable to children of Junior age and is an act in which they may knowingly take part. When the minister, as representing God, administers baptism he assures the candidate that even as the water washes away stains, so God has forgiven and received the penitent.

Baptism is a sign the candidate is received into the company of those who love and follow Jesus Christ. By baptism one definitely allies himself with the Christian Church, and is publicly recognized as one of the representatives of

the Christian cause. A person's first name used in baptism, is therefore often called the Christian name.

When a baby is baptized the parents publicly recognize that the child belongs to the family of God and they dedicate the child to God's service. They take vows to give the child a Christian training with the desire and expectation that when the child comes to the age of understanding and decision, he will freely and on his own account dedicate himself to God and unite with the Church. The minister in baptizing a child publicly declares that the child is received into the care and fellowship of the Church and assures the parents that in accordance with their asking, God will give their child His Spirit to guide and inspire him as he grows up in the Christian life. When a youth, who was baptized in infancy, unites with the Church he takes the vows of Christian devotion and of trust in God which his parents took for him in baptism. He justifies their faith and answers their prayers.¹⁸

"Adult" baptism includes boys and girls who were not baptized as babies and who will be baptized as they join the church.

There are three forms of baptism: by immersion (as Jesus probably was), by pouring, and by sprinkling. The form used depends upon the desire of the person being baptized, the practice of the church, as well as climatic conditions and conveniences of church buildings. Baptism is the earnest and solemn resolution of spirit of the person, not the outward form which is essential. It is God through Jesus who takes away sin, not the mere water of the service.¹⁹

Instruction in Christian character education has been in the past too much dominated by theological theories of the nature of man and they are still seriously complicating much of our church procedure. For the sacramentalist, the regeneration of the child is effected by baptism which is the channel of grace he recognizes. When the sacred rite has been performed he believes an actual change has taken place in the essential nature of the child. This in effect is the dogma of Baptismal Regeneration which offsets the dogma of Human Depravity which is a residual doctrine of New England Calvinism and its effect upon the theological thinking of this country. We may well rejoice, as Dr. Buckham has said,²⁰ that we have at last emerged from the paralyzing influence of this theology, which is wholly inadequate for our day.

THE BAPTISMAL COVENANT

Not all churches observe the Baptismal Covenant as a part of their Baptismal rite, but where it is a part of the Churchly function the children coming in preparatory training for church membership should be instructed in its meaning. However, it is contrary to modern educational principles to look upon the child as needing the evangelistic message of salvation, or "saving them from sin unto Grace," which has in the years past been the case. Parents, Teachers and Pastor should look upon the children as already young Christians.

When Jesus set a little child in the midst of the perplexed adults of his time he said: "Of such is the kingdom."

He did not say "Of such will become the kingdom after being saved from sin," for he recognized the fact that the children did not need to turn away from sin to the path of righteousness for they had never been conscious of a time when they were not God's children.

For this reason, the first sentence of the Baptismal covenant has little significance for the Junior child at this age, but having taken the vow, his having done so, more than likely will strengthen his spoken avowal to so turn away from any recognized sin.

BAPTISMAL COVENANT

I will by the help of God turn away from all sin.

I do accept and confess Jesus Christ as my Savior
and Lord.

I will earnestly endeavor to keep God's holy will
and Commandments.

I do desire to be baptized in this faith.²¹

DOCTRINE OF CHRISTIAN CHARACTER

The Sacrament of the Lord's Supper

"Religion without beauty is poetry made into hard bald prose; the idea may be there just the same, but it does not come to you on wings."²² "Why strip belief of all its grace and ornament. Slight things are often of great value; beautify your principles as much as you like so long as you remember that religion is action, not fancy."²³

These words of Mrs. Mary S. Watts referring to ritual in general may be applied to the Ritualistic Ceremonies we are considering in this section. The mystery of the sacraments, the development of doctrine, the necessity of training the immature in the understanding of the concepts for development of Christian Character should not be ladled out with mechanical precision, in a stereotyped manner, but these concepts should be taught in a winsome, pleasing manner, as Mrs. Watts says, "on wings," that is the way our young people draw their understanding of other things, why can we not, in Religious Educational instruction use these same techniques which have the upward reach?

Too many children The Communion, or the Sacrament of the Lord's Supper means: "Jesus' last supper," "God's blood and his body," "when one eats the wine of his blood and the bread of his body," "when one gets confirmed," "has bread and wine and becomes a Christian," "when wine and crackers are served," "remembering when Christ was crucified," "taking the bread of life," "communing with God," "the memory of the Lord's Supper," "a pledge to follow God," "something to eat," "asking forgiveness for sins," "'suppering' with God," "receiving the benediction of Christ."^{23a}

It is evident from these answers that a great confusion of ideas exists in this group as is likely in many another group with regard to the sacrament of the Lord's Supper. Many boys and girls have failed to grasp the significance of the rite. How may this difficulty be overcome? There are two excellent stories in Lucile Desjardins' book, *What Boys and Girls are Asking*, which do much to leave the right emphasis in the minds of the Juniors.

What is the meaning of the Lord's Supper? It is a memorial of Jesus' death, it is a service helping boys and girls and adults to remember that Jesus died for each one of us, that Jesus is the Bread of Life, that all Christians are one big Family, that God expects us also to make sacrifices for him, that the way of the Cross is the way of Victory. The Communion is also called the Eucharist, or Thanksgiving Service.

If we keep the Lord's Supper sincerely it will help us to love Jesus more, to trust and depend more on Him, to secure a victory over our sins, and to love other people better.²⁵

The most sacred service of worship in most churches of the Protestant Faith is the sacrament of the Lord's Supper. When we eat the bread and drink the wine we remember Christ's sacrificial life and there grows in us the most holy love of which we are capable. His Spirit becomes the strength of our own life. The Communion Service also helps us to realize that we belong with all the other friends of Jesus to the great

family of our Father God. To partake regularly of the communion, is, therefore, one of the most useful spiritual exercises in which we can engage as Christians. In Mark 14: 13-16; 14: 22-26; I Corinthians 11:23, 26, Acts 2:42 we see what Jesus said was the meaning of the Lord's Supper. To his disciples Jesus said at their last supper together in the upper room at Jerusalem as he passed them the bread and the sweet wine, "Do this as oft as ye shall drink it in remembrance of me." We believe that Jesus wished this simple act to be a memorial of himself. So, at regular intervals, we gather together to observe the Lord's Supper. When we take the bits of white bread and drink the juice of the grape, we do it to remember the love and sacrifice of Christ for us, and to emphasize the love which binds us all together in the brotherhood of Christ's disciples.²⁷

The Christian church is the organized army of Christ's friends. When a soldier enlists in the army, the government immediately puts on him a uniform which shows everyone whether they know him or not, that he is a soldier and which side he is representing. Just so the Christian Church has the ceremonies of Communion and Baptism which are to its members very much what putting on the uniform is to the soldier. (Gal.3:27) It tells all the world what side you represent and to whom your allegiance belongs. And just as a soldier is careful not to disgrace his uniform by any unworthy act, so every Christian ought to be very careful not to bring any discredit upon the name of Christ which he publicly takes upon

himself when he is baptized and when he partakes of Communion. Sometimes boys and girls confuse the names of these two rites. One may remember a person is baptized only once as a usual thing, but a person participates in the commemoration of the Lord's supper, in some Churches every month, or every quarter (every three months).²⁸

Dr. McCall in "Cardinals of Faith" speaking of the men of the world who come from their gloom, their cruelty, their ugliness and crookedness, knowing more than ever one can tell them of their baseness and sick of heart because of it; they come strangely hungering for the beauty and sweetness of the Lord. Following their participation in the Communion, they take their little particles of him and go hence, to forget, maybe, in the swirl of things, but not quite to escape-- bearing a little added flavor in life's common things, a flavor that is not unfamiliar to such as lingered with Christ in that Galilaeen land of flowers where he was the fairest, purest, strongest, bravest, of all, and a flavor which is quickly recognized again wherever it is met, in street, or home, or shop."²⁹ So we want to implant in our Junior boys and girls this "flavor" which, having once recognized, they will be eager and anxious to continue in their adventurous quest of living to meet the challenges of their day fortified by all the Church holds dearest and which she passes on to her members.

Most churches make the occasion of the children's first participation in the communion a special ceremony. From the child's viewpoint this is a high and holy occasion

when he makes his vows and receives the elements. The Church assumes new relationships for him from that time forward.³⁰

John Wallace Suter in "Open doors in Religious Education" says: "When you sit down beside a boy in your home and talk over with him, in terms of his own vivid life, the meaning of the Holy Communion, and then go with him to a celebration of that Sacrament, that is religious education. When you exchange ideas with a child on the subject of God as a present effective power in the lives of both of you, that is religious education. When you seek God in prayer with one or more friends, be they younger than yourself or your own age, that is religious education. When a young man comes to you as to a person who has experienced more of life than he has, and tells you that he wants to pray but cannot, and the fact reveals itself that the real obstacle is his hatred for a certain individual, and when by helping him to root out this evil, you help to set free in him the power of communion with God, that is religious education. When you take a group of boys and girls to visit the local jail, and afterwards not only pray but study about the application of Christian principles to wrong-doing and punishment, that is religious education. When you help two people to resolve a misunderstanding and to learn the meaning of forgiveness in the Name of Christ, you are engaged in religious education--and above all else, this in part answers the question "what instruction should be given in Christian truth and doctrine?"

All distinctive elements in religious education cluster around the word Growth. It is when you appreciate the fact that every person should normally grow in spiritual life and in religious capacities from year to year during his entire sojourn upon the earth and when you do something for a person in view of the fact that he is growing; and when a parish adopts a plan to minister to the religious needs of its men and women, boys and girls on the basis that every soul is a developing, growing entity, then we can say the religious educational program in training of Christian character has effectively been carried on.

These concepts affect the children's idea of God, and their behavior. There is a marked difference between children as we all know. Certain children have a thirst for knowledge and a flair for philosophy. They ask good questions and expect good answers. At the age of nine or ten, they notice discrepancies. They want to get their ideas "fixed up." They have a keen interest in the old perplexing questions of free-will, the nature of God, the problems of pain, injustice, cruelty and others. If you have a child like this under your instruction, give him what he asks for. Evasive, silly answers to his questions will hurt both you and him, and discourage his good opinion of religion and God. He may not be old enough to know what is true and what is not, but he knows what makes sense and what does not. Welcome his questions. Tell him how glad you are that you and he together can study these great problems in a happy, fearless partnership--

problems that have interested the oldest and wisest heads in all history--problems that interested Jesus and that Jesus likes us to be interested in. We must help children to understand what Jesus means, or could mean in their lives in this modern day. When our present staff of teachers throughout our country learn that chronology is not the all important thing in daily life then we will make progress. We make a mistake in thinking too much about the Idea of God entertained by a child. There is probably no such thing, for An Idea of God as a finished philosophy. What we need to talk about are the children's ideas about God. When he is older he can probably put these together into something like a system of thought. But in the meantime we ought to help him acquire ideas that are worthy, and that relate to his own life.

THE DOCTRINE OF GOD

1. Children's concepts of God: illustrations

EACH IN HIS OWN TONGUE*

A fire-mist and a planet,-
 A crystal and a cell,-
 A jellyfish and a saurian,
 And caves where the cave men dwell;
 Then a sense of law and beauty,
 And a face turned from the clod,-
 Some call it Evolution,
 And others call it God.

A haze on the far horizon,
 The infinite tender sky,
 And the wild geese sailing high,-
 The rich ripe tint of the cornfields,
 And all over the upland and lowland
 The charm of the golden rod,-
 Some of us call it autumn,
 And others call it God.

Like tides on the crescent seabeach,
 When the moon is new and thin,
 Into our hearts high yearnings
 Come welling and surging in,-
 Come from the mystic ocean
 Whose rim no foot has trod,-
 Some of us call it Longing,
 And others call it God.

A picket frozen on duty,-
 A mother starved for her brood,-
 Socrates drinking the hemlock,
 And Jesus on the rood;
 And millions who humble and nameless,
 The straight hard pathway plod,-
 Some call it Consecration,
 And others call it God.

William Herbert Carruth

*Perkins, Jeanette E., Others Call it God, Harper & Bros. 1934.

I. THE DOCTRINE OF GOD

1. Children's concept of God: illustrations.

Mildred Jensen in her article "Is God what we tell our Children He is?" cites a number of her experiences while dealing with boys and girls and their concepts of God resultant from various circumstances, such as: the God who sends a thunderstorm must be a wrathful Something; the God of Nature, the Creator who made one type of creature to live upon another arouses questions in the child's mind as to the justice of things. The God who sends the pouring torrent, and the driving wind impressed two Junior boys: "George suddenly said, 'This reminds me of God.' 'Yes,' said Havelock, impressed, - 'Power.'" Again, the God as a force or power is conceived in other relationships besides in the phenomena of nature. "Do you know what Casper says?" asked one boy. "He says Tarzan can lick God!" But I said 'God can lick Tarzan without even using his power!'"³³

Illustrations are frequent of the difficulties children have in getting comprehensive ideas of God. They are distinctly limited in constructing their images, and draw absurd conclusions from their different impressions. Orthodox expression does not by any means imply an orthodox understanding. Words often have far different content for children from those of adults! "A mother of three boys and a girl (ranging from eight years through twelfth year) said: "My children have never asked any questions about God. Perhaps it is because I have never opened the way. But I do not feel competent to give them much help for my own theology is too

shaky. When they do ask me anything I answer them the best of my ability but am frequently forced to say, 'My dear, I do not know. You must read your Bible and think it out for yourself, or ask your Sunday School teacher.'" ³⁴

Such questions as these are asked by boys and girls when they are introduced to religious instruction: "What is God like? Is it right to ask God to help you in the daytime? What do you mean that God is a spirit? How do we know there is a God? Perhaps the world made itself. Who discovered God?"

Angus Hector MacLean in Ideas of God lists a collection of answers given by children to his question: WHAT IS GOD LIKE? ³⁶

He is an old man with flowing robes and whiskers all over his face.
 He is a very good man.
 He is nature.
 He is goodness and kindness.
 God has one eye in the middle of his forehead.
 He is a spirit.
 God is like a fairy.
 God is bigger than any man alive; He has many hands and many feet.
 He is like us.
 He is a king.
 He is the same as Jesus.

To his question: WHERE IS GOD? He received these answers:

God is here and everywhere.
 He is in many different places at the same time.
 He is in the air.
 He is in the plants and birds and trees.
 He is in heaven.
 God is near us all the time.
 He is inside me, in my body.
 He is in our hearts and minds.

The answers to his question: WHAT DOES GOD DO? also reveal the confused interpretation these children of 8-11 have accepted:

Saves us from all danger.
 Helps us when we are in trouble.
 Follows us wherever we go and can see even in the dark.
 Knows everything that ever happened or ever will happen.
 Talks to us and tells us what to do.
 Sends punishment when we do wrong.
 Gives food and clothing and everything we have.
 Watches us and doesn't let anything hurt us.
 Helps us to be good.
 Takes care of us.
 Sends us every day the things we need most.

Children uncritically reflect the concepts held by the adults with whom they associate, likewise the theological expressions used in the songs they sing, the prayers they hear said and the poems which they recite. All these help to develop the children's concepts--and also lead to difficulties and confusion they often experience. Consider the child who tries to reconcile the God who told Abraham to kill his only son with the God about whom Jesus taught and of whom the Fourth Gospel 3:16 speaks. One child released his pent-up feelings with this explosion, "I don't like God because he killed Jesus. My father wouldn't do that."³⁷ This gives rise to the position of some authorities who say the Father concept as a description of God is not always wise, for all kinds of fathers come to the minds of children--stern, indulgent, capricious, cruel, as well as the good, kind, loving and patient.³⁸

"Why can't I hear God? Why can't I see God?" is asked again and again by boys and girls. In answer to what did, "In God, we live, and move, and have our being" mean, one child replied: "God has a stomach so big everything in the world was inside it."

"Is there a Mrs. God?" is another question raised.

When children ask these questions it shows we grown folk have failed to give the child the sense of majesty and awe which should be associated with things divine. From the first we need to impress upon these boys and girls that, just as he cannot put into words, or even into actions the love which they feel in their hearts, so that, even by extreme physical exertion, they cannot express their love adequately, so God is far greater than our names for Him; and our little words at their best, can only express a tiny bit of Him. He is like a father, a mother, a strong, loving friend, yet infinitely more than all of these.³⁹

MacLean⁴⁰ gives us some suggestions: "One should not talk too much about God. Do not be shy about explaining ideas of God. Do not confuse the certainty of one's own faith with logical fact. The Teacher should fearlessly share his own faith and should share the fearless spirit with the faith of the heroes. Never adopt the 'plain-as-day' attitude toward questions of theology where children are concerned."

DOCTRINE OF GOD

2. Children's awareness of God as God in Nature.

2. Children's awareness of God as God in Nature

On a warm Sunday in May a Junior class took a walk around the Church Garden. It was bright with spring colors and soft green leaves. This class had made a contribution to that garden in the form of a willow tree and it was an ever present source of interest for the class to watch the progress of that living gift. As they stood observing the long, graceful swaying branches one of the boys remarked: "God certainly did make this tree pretty." So for that morning, the class had their worship period by the side of the tree, for that Teacher was alert to catch the spirit of reverence in a chance, simple, yet sincere remark. It is this element of seeing God in His world, in Nature we wish to create in the hearts and minds of these superactive Juniors. Discovering God in Nature may come about through a great many avenues: through a rainy day, a windy day, lightning, study of sand and rocks, observing the growing grass, in trying to find out how rivers are made, the passage of time, the changing of day and night, a unit of stars, or a garden project and seeds, or the spring blossoms and baby chicks, the coming of the butterflies and oh, so many other ways.

"God is in all beautiful things.
We can go into the woods and find Him
If we will rest and be quiet and think;
And if we are lonely and sad,
He will fill us with joy!"⁴¹

Perhaps the surest of all ways of leading boys and girls to a consciousness of God and an understanding of his character is through an appreciation of these various aspects of nature, which are the mainsprings of natural wonder: abun-

dance of power; immensities; manifoldness; intricacy; pervading order; inter-relation, universal flux; persistence and change; adaptations; progress; beauty.

Jeanette Perkins says: "One of the most difficult pictures teachers have to dislodge is that of God sitting in a heaven somewhere far above us."⁴² Our hymns persist in locating God "above" in order to make a rhyme with "love". The verse: "Every good gift and every perfect gift is from above, coming down from the Father," naturally impresses the child with the idea of God as a glorified Santa Claus up in the sky. Unless we attempt some explanations such passages instead of being helpful, are really harmful, since they create images in the child's mind which he may spend years ridding himself (if he ever does succeed).

Would it not be far more impressive, and become an actual life experience to take this Junior group of active boys and girls out into God's great Universe, and there adventure with them into the realm of developing in the children an awareness of God as the Creator of this great, wonderful universe in which we all live? Mary Sherburne Warren in "Rooms that Speak"⁴³ describes a lovely country church, white, shaded by maples; buttercups and daisies in the meadow beyond with nests of birds with young ones in the branches, newness of life all about - and in the children's Junior Room: old hymnals, old ⁴hymns glorifying an antiquated theology, old lesson materials without the modern viewpoint. God dwells

without, but within this classroom what does one find? An uninspiring, uneducational, non-creative program. In this country church flanked by buttercups and daisies, the children instead of being led joyously out into God's great out-of-doors, are forced to sit, Oh, so still, (when their very blood is racing to be free and enjoy his wonders actively), and listen to a teacher who has not learned that the idea of God changes with the progress of civilization,⁴⁴ who does not help them to decide what part God should play in their lives; and so directed, lead them forth into the world with open minds, ever interested in the opinions of others, but never unduly ruffled by them, strong in the belief that they have a part with God in the creation of this troubled world.⁴⁵

DOCTRINE OF GOD

3. Children's awareness of God as Creator.

3. Children's awareness of God as the Creator

"If God made everything, then who made God? My mother can't tell me, and now you can't!" What an urgent need and despair was voiced in this child's cry for help in her attempt to understand one of the great cardinal principles of the Christian Faith. Children learn to know God as the Creator when they have taken a part however small and insignificant in the process of creation. Such a little thing as planting seeds and waiting, watching, and watering them until they reach maturity does more to make children aware of the Creator-God who is also the Loving Heavenly Father than any one means of experiencing. Again, answering her question: Can we not lead the child, by a progressive analysis of her own concrete experience, gradually to discover for herself the difference between that which always is and those things which, as we are accustomed to use the word are "made,"⁴⁶ that is, the difference between Nature and man-made things.

For the development of religion, the teaching of visible phenomena must come before the teaching of words; the Creator must first be revealed through visible works, before He can be apprehended as the Invisible God. Children are consciously reverent when they know themselves to be co-workers with God.

One of the first things we discover in this world is that "Another" besides ourselves is at work here. His handiwork is round about us on every side. We cannot see Him at His tasks, but the results of His activity are everywhere apparent. Almost the first questions the child asks are: "Who

made the trees...Who sends the snow? Who lights the stars? Children are aware that these things do not "just happen". If one listens to its message, any white and yellow daisy in the field can speak of this unseen Presence.

It is apparent that the concept of God as a living, active creative God working in the present world is a very different concept from that of a God living in some far-away place called heaven who occasionally breaks into the world by way of a supernatural phenomenon of nature. The present-day thought of God is that: God through the laws he has made, whose integrity and constancy may be depended upon and in whom we may have confidence is a beneficent God, whose living presence speaks through his kindness, love and His care. His living presence fills the life of His children with a sense of exaltation, peace and spiritual well-being. Because of these attributes he is a God whom we can love, with whom we can work, and to whom we can give our highest devotion and allegiance.

The God of Creation, observed on camping or out-door experiences; read about in nature study; literature, nature poems, museum trips, sung about, and discussed after these experiences then becomes a part of the Junior's own religious experience.

We can not merely tell a child about God and Teach him the catechical questions with the answers which is but a poor substitute for leading him to know God. Gerrit Verkuyt has caught the spirit of that concept which we should give to children:

WE TREAD UPON THY CARPETS

We tread upon thy carpets in the meadows
We look into thy mirrors by the lakes;
We trace Thy hand above us in the shadows,
We eat the daily bread our Father breaks.

The voices of the waters are thy singing,
The bending of the grass thy passing by,
The thunder of the clouds thy church bells ringing;
The wrappings of the fogs reveal thee nigh.

The mountains are the gatherings of thy glory;
The fountains are the flowing of thy grace;
The ripples in the rockbeds tell thy story;
And everything but sin portrays thy face.

We see thy beauty beaming in the dewdrops,
We mark thy covenant bow on land and sea
We hear thy footsteps moving through the treetops,
And everywhere thy word, "I am with thee."

Gerrit Verkuyl.⁴⁷

But what about the problem of Evil in the world of men and in the world of Nature? Children see their pet dog run down a rabbit he has aroused while the children are out walking. One moment the rabbit is lively, the next moment the dog has caught it and broken its neck. Both are God's creatures yet from the child's point of view it is puzzling why "God let Bouser kill the little rabbit." Or the children may see a Bible story-book picture portraying the Flood. It might be a good God who saved Noah, but what about the God who was allowing a mother tiger and her babies marooned on a rock to be drowned? One child attempted a solution in these words: "Those people had been mean, but the 'tagger' hadn't done anything bad had she?"

We have already noted how Tillie the mine worker's daughter saw social evils.^{2a} Our children of today all too frequently are the victims of broken homes. How are they to understand this evil, this unsettled, insecure state in which they find themselves? We want to help these children of a younger generation to get their feet on bed rock foundations, to help them build up a religion in which God is the surest of realities. How can we do this under our present social structure of unrest and insecurity? What will best prepare a child to meet the questions which perplex him? Muriel Streibert says nothing has quite the weight as the statements "I have felt," "I have found," "I have learned," "I have known."^{2a} If we can meet their bewilderment, their "lost feeling", their hopeless, helpless, lonesome feeling, with confident words such as the above, then the child can take heart. It is our duty as teachers to nurture this wholesome response rather

than to have a child through neglect or misunderstanding build up a defense mechanism of either submission or revolt. Although we must help a child realize fairly early that living in the world as he does, there is a certain giving and taking, both in the world of men and in the nature world where animals of one species supply the bodily needs of another species, yet we must lead the child to see that the creation of these animals, etc., is to supply the needs and aid in the propagation of life and that this very process is brought about by the love of God. Such an interpretation as this will prevent a devastating experience of "the cruelty of Nature" as is related by Mildred Jensen in her article, "Is God What We tell our Children He is?"⁴⁸

Wherever it is possible, it is recommended that we give the scientific explanation for whatever apparent phenomena creates a question or crisis in the child's mind. We are reminded of the question asked of Jesus regarding the man born blind, "Who has sinned, this man or his parents? (John 9:2). Again and again such questions and attempted answers are given in the hearing of children concerning various types of physical deformities or mental disorders. Although we can hardly say a child would understand the answer Jesus made to his questioners, yet there are occasions when we can draw a lesson in kindness, courtesy, patience, consideration for others and like helpful suggestions to give the child a better understanding into the Nature of God who has only love and kindness in store for his children so long as they conform to his laws, but has pity and sorrow for those whose thoughts and deeds go

contrary to God's laws and as a consequence, have to suffer. This question leads us quite naturally to children's awareness of God in personal relationships.

DOCTRINE OF GOD

4. Children's awareness of God in Personal Relationships.

Fear, hope, the instinct of self-preservation, the restlessness of a vague intellectual curiosity, and the feeling of dependence, constitute the more primary factors in the child-life to which religious instruction may address itself. The natural development of the child's mind follows a certain psychological order. The impulsive and instructive sources of religious experience as earliest in their effective operation and are most influential in the first stage of religious development.

Every child is potentially religious, but every child is sure to have a religious development of a species somewhat peculiarly its own. Religion is essentially a personal matter, and it can reach the fullness of its mission, and express its total nature, only when it exists as an attitude, adopted with a feeling of conviction, on the part of a finite Self toward that other and all comprehending Self. Religious education of the child can, then, no more be satisfied without raising the appropriate ideals above the threshold of consciousness and making them definite objectives of appreciation and of the practical grasp of the will, than can any other form of education. It is our task to help the child to see through the veil of ambiguity and find the Father.⁴⁹

The child's capacity for religion is in general, very largely a social matter. It is as members of a social community which has religious significance that the child receives and develops its capacity for religion and it is here

the Church or some socially religious organization has its mission to make a wise and confident appeal to this capacity.⁵⁰

One phase should be emphasized at this point: Those who serve God must do so voluntarily. He conscripts no one. This should be a challenge to Juniors. He by His Truth makes people free. That each one stands in his own right as a child of God, free to exercise his own will, is one of the basic positions of the Protestant supporters. It is our desire to promote the highest standard possible in the fine art of living and the best way to do this is to instruct our children and so lead them in their personal relationships with God the Father of all mankind that the youthful idealism of this Junior age will be enlisted to know experientially this close, intimate relationship. If such a relationship exists within the family life of the child, then the feeling will without effort extend itself to the divine relationship. Too often pupils are not challenged in such a way as to bring out the utmost that is in them, to help them see the nobility of life with an understanding, cooperating Heavenly Father. The Junior sees and appreciates all the possibilities and opportunities for exercising heroism, friendship, loyalty and love. It is the responsibility of the religious instructors to see that so far as it is within their power, these teachers must help the boys and girls, the joy of experiencing the love of God entering their own lives. The love of a simple human heart is among the most beautiful and marvelous things within the ex-

perience of mankind and we must not allow these boys and girls to miss such an experience of having their hearts go out to the God of all manind. We wish to instill in our teaching the Christian belief that through nature God is working out an intelligent purpose expressing good-will and love. Not only is the child in a world of man to man relationships, but as we have pointed out, he is in a universe of God-man-nature relationships. The child is akin to all of it. He feels the responses of humanity around him and he learns God too, loves him. So in different ways, his heart responds to the two claims of kinship. It is because of this spontaneous impulse to reach out to God that training in worship is possible.⁵¹

We want to introduce our Junior boys and girls to a God who is a Person, as Dr. Buckham says,⁵² not an Individual but a Person who is free, self-conscious, a moral spirit. But we must be sure they understand God as the Master Personality, not with the limitations of our earthly concept.

DOCTRINE OF GOD

5. Prayer.

5. Prayer

Recently the picture of two children praying was deleted from a much-talked-of publication because of the criticism of a mother who asserted that she would not let such a picture come into the hands of her children. This mother thinks the habit of prayer is harmful, suggesting that it tends to develop a sense of dependence instead of the ability to stand on one's own feet and to realize that every individual must fight his own battles, being responsible to his own conscience for his wrong doings. Mrs. Fahs in an article refuting this position in "Should Peggy and Peter Pray" (Rel. Ed., Sept. 1932) reminds us "that the next generation can ill afford to have the deeper values deleted from the book of life." Help at this point may be offered in putting an experience into words and trying to keep the gap between the experience and the words which tell about the experience as slight as possible. Too frequently children are expected to use formal, prepared prayers which have little meaning for them. If they could use a few phrases which suggest their feeling of the moment, prayer would be a vital element in their religious experience.⁵³

In answer to "What is Prayer" a group of boys and girls gave the following definitions: Prayer is: talking with God; thanking our Heavenly Father; a thing taught by Christ that we may praise him; a plea for aid; thankfulness; a "Thank-you" to God; a saying; a petition which we offer to God; a poem that tells about God; a communication with the Lord; to think

of Jesus when you are, and when you aren't in trouble; talking to God in a praying spirit; an interview with Christ; a sort of conversation with Christ.⁵⁴

"If radio's slim fingers can pluck a melody
 From night - and toss it o'er a continent or sea;
 If the petaled white notes of a violin
 Are blown across the mountains or the city's din;
 If songs, like crimson roses, are culled from thin
 blue air -
 Why should mortals wonder if God answers prayers?"⁵⁵

But what does Prayer mean to boys and girls of Junior Age?

Prayer and Worship are very closely related. What is it we want our children to make a part of themselves out of this experience? First, we want them to recognize the fact that God is the center; He is the focal point--we build our educational structure about Him, looking toward Him, acknowledging Him, worshipping Him, seeking to understand Him, serving Him in our brothers, and daily trying to grow more like Him through the help of His only Son, Jesus Christ. Today we talk of curriculum experiences. These experiences must be winsome, enticing and helpful to the children. The curriculum must be a series of Godward experiences.

We speak of projects in religious education. A real project has God at the center; otherwise it is not religious education in the true sense of the term. Suppose you are a boy or girl of ten, and you have just been to church, to a service you usually attend on Sunday morning. As you come out through the door and are on the way home you are asked this

question: "What do you feel that you have been doing? Likely it would be hard to have children answer frankly, but if you could get a frank and accurate answer from one, in too many cases he would say: "I have not been doing anything. I have been somewhere and endured something. I have met an engagement. I was sent there, and stayed through it and possibly had two minutes enjoyment because I had a little fun on the sly."

Now the way the child ought to feel is that he has exercised a part of his being and that he was the doer. He ought to feel tired--the same kind of fatigue that you feel after you have been to a gymnasium and exercised your muscles. It makes you feel better and breathe deeper. The worship services should be something like a spiritual gymnasium where the soul in company with others stretches itself Godward and really does draw near to God and increases its strength. And so when the child comes back home he should be able to say: "I have been approaching God and seeking our Father with the other boys and girls."

All prayer is between persons. God is Personality and we are persons. Prayer is talking to God and listening to God talk to us. How many of us do the former and fail to wait for the latter? If we are to make Prayer a vital force in the lives of these boys and girls we are considering the two processes must be made a part of their experiencing. Nor is waiting for God to counsel alone all that is required: as one boy has worded it: "When you ask God to help you to do anything, you have to try your very hardest yourself, then He does the last little bit you can't manage. If He did it all,

it would be spoilings!" Again, in the words of nine year old Robin, "I feel as if God was like a Nurse or a Mother. If you ask Him to make you good, you don't have to just ask it then forget about it. You have to try your hardest - just as you have to try to do any hard job for yourself, and then your Mother helps you finish."

We are eager to make religion a vital experience to our children and the heart of a religious experience as distinguished from a mere system of ethics is the realization of a contact between the spirit of man and the spirit of God - a sense that "spirit with spirit can meet." This sense of the presence of God is sometimes gained from contact with those who already have that experience and by their lives manifest it. True religion is "caught, not taught," but in addition to the chance to "catch" it by contagion from living persons, there should be the chance to gain it from experiences of "direct contact" with God in the life of the child through intercommunication with the Divine by means of Prayer.

It follows that the stories of God appearing and walking and talking will seem entirely natural to the little child and require no explanation. Later as the child grows older he may be encouraged to learn to repeat to himself after his prayer of petition, and still later, to vary it in any way he wishes:

Yes, my dear child, I hear you,
 I am glad you prayed to me,
 For prayer always brings me near you,
 Though my face you cannot see.

Better than you know, I love you,
 Watch you through your work and play;
 May the thought of One near you,
 Keep you happy all the day!

While you sleep I'll still be near you
 And tomorrow shall we try
 To make others happy?
 We can do it - you and I!⁵⁶

An experiment at the Union Theological School of Religion including the element of silent prayer in the service of worship proved for some children to be a very real experience if the remark of one child may be considered a gauge: He objected that the time for it was too short, saying, "They always interrupt me."⁵⁷

Some Juniors, even like smaller children, have expressed the question as did the boy of whom Mrs. Mumford tells in "Dawn of Religion." This boy said, "Father, I don't understand clearly why I can't hear God when he speaks just as I hear you. Samuel did, but I've tried for ever so long and I can't hear anything." If we are as able to meet the child's need at this crisis in his thinking as the Father in Mrs. Mumford's story did, we are fortunate indeed.⁵⁸ Dr. Russel Bowie brings out clearly the connection between right conduct and the voice of God: He tells of two boys who did kind things which were difficult then added: "Now these two boys were much like Samuel. God's voice was speaking in their heart and instead of pretending they did not know it, they stood up and answered, "Speak Lord, for thy servant heareth."

God will always be speaking to us in that way and giving us helpful things to do for him if we are not too busy with unimportant things to listen."⁵⁹ One teacher explained that God speaking to boys and girls was heard in lovely music, all the beauties of nature, the songs of birds, the kind deeds of others and the love of parents. Dean Hodges re-words materials for his Juniors when he says "There came a quick voice (in Abraham's heart)"⁶⁰ This can be interpreted for this age, as the "voice of conscience", with proper explanation.

Another element which must be considered with children and their praying is that of the unanswered prayer. Little Martha was suffering from a tooth-ache. "Mother, if I pray to God will He take the pain away?" "I don't know, dear," the mother replied, "try it and see." When the miracle was not accomplished right away, Martha replied, "Mother, I think this praying is all phooey anyway, I prayed and God didn't do anything about it." Do we not all agree that Mother missed her great opportunity? One little fellow has expressed his thought in this wise: "Sometimes God says 'yes', in my prayers, but sometimes He says 'Not yet', or 'No.'"⁶¹

Even children over the Primary age have an uncanny feeling about a God whom they cannot see. We should develop the feeling of friend meeting friend, never allow a child to approach God in outward form only; his prayer must be real, no matter how short, must be the outward expression of an inward feeling.

E. H. Cooper, in his chapter on "Children's Prayers" in his book, "The Nineteenth Century Child", raises the question: Should grown-ups tell the Junior Age child what to say to God? We don't tell our children what words to use in addressing their earthly father, when they slip in for a good-night kiss; why then should we teach them what to say at night to their Heavenly Father when once they know Him? A small child may be prompted but an older child with his deepening understanding and greater concentration would only solidify into formalism if he is forced to repeat regularly much of the same prayers.

We have elsewhere spoken of the concept of Power associated with God. The Junior child soon discovers his dependence upon this Power. Naturally then, he wants to know as much of God's ways as he can. A child feels grateful for many good things which God gives him and wants to express "Thanks" to Him. If a good friend had given some kind deed or good thing, one would wish to express thanks to him, and so all the more, do Christian people wish to find God to express their gratitude for food, flowers, birds, sunshine, for all the sweet and beautiful things of life, home, parents, loved ones, great personages who have upheld the right and justice for their fellowmen, for Churches, temples, chapels, cathedrals, etc., etc., an outward expression of an inward feeling of love, gratitude and dependence upon God the loving Father. This is expressed by "talking with our Heavenly Father by way of Prayer."

We oldsters should be very careful these children understand the words used in prayers we ask them to memorize. Not long ago a mother came to her son's Sunday School teacher in great distress because "Jimmy refuses to say his prayers any more." Inquiry brought to light the fact that for several years Jimmy had been saying: "Pity mice and plicity, teach me Lord, to come to Thee,"⁶² until he had suddenly realized that these words of his meant nothing to him. No amount of coaxing could induce him to pray at all. Naturally, when he reached the age of nine he felt too grown up to use such a prayer. Had the words been clearly enunciated, or the meaning been made clear, he may have been spared that period of doubt, skepticism and ultimate revolt. The habit of meaningless prayer had robbed him of all capacity for prayer.

Mrs. Mumford cites the story of the boy who refused to pray any longer to God "because he was an old man with long hair."⁶³

We shall see in the next section how the Lord's Prayer too, is misunderstood.

THE LORD'S PRAYER

The Lord's Prayer, so often rattled off almost as a nonsense rhyme, is almost inexhaustible in its richness. It is all too true, the statement made by Blanche Carrier, "It is quite common to find children as well as older pupils saying the Lord's Prayer without the slightest notion as to their meaning. "How, then can there be worship in the use of these materials?"⁶⁴

The familiar Lord's Prayer, so frequently on the lips of Christian People, needs careful interpretation to boys and girls in order that they may pray it sincerely. In fact, a thoughtful study of the different parts of this prayer will do much to guide boys and girls into a more satisfactory conception of what prayer should really mean to a truly religious person.⁶⁵

Those who still cite the old-fashioned Sunday school method of memorization as a method of teaching facts and information, will be interested in the findings of a Survey made by Wm. Myers⁶⁶ in which he gives samples of the children's knowledge of the oft-repeated Lord's Prayer. Primary children are taught it, and it is used every year thereafter not only in Sunday school but in public school sometimes as well. Juniors will therefore have had the Lord's Prayer as part of their training for from three to six years. The prayer, said fairly slowly, takes about twenty seconds. It seems reasonable to suppose that Juniors know it. Many Juniors from

churches with a continuous Protestant minister for years and with good, old-fashioned Sunday Schools were asked by Mr. Meyers to write out the Lord's Prayer. The results, after culling out the totally inadequate, may be seen as follows:

"Our Father who are in heaven Al be thy name thy king come Thy will be don On earth at it is in heaven. Give us a stay our daily bread And for give us are trespesis As we for give those a trespesis against us. And leave us a temptation but deliver us a mevel for thy the king the power Glory forever. Amen." (10 years)

"Our father who art in heaven. Hollow will be thy name Thy kingdom come, thy will be don On earth as it is in heaven. Give us this day our daily bread. And lead us not into temptation, But deliver us from evil, For thine is the kingdom come And the power and glory forever. Amen." (10 years)

"Our Father oh out in heavy How will be thy name Thy king of come Thy will be thy name on earth as in heavy give us this day or daley prair and forgive us tuse bes as we forgive thos an theres cas stars an led us in thubs." (9 years)

"Our father who art in heaven, hollowed by thy name. Thy kingdom common thy will be done on earth as it is in heaven. And forgive us our treaspases and forgiv those trespasses against us. And leadeat not temptation but deliver us from evil. amen." (10 years)

"Our Father who are in heaven howed by thy name thy kingor come Thy will be in earth as it is in heaven give us the state our dairy bread and forget us our tihrewer as we forget thos who threwer aght us." (9 years)

"our father who heart in heven Howlow be thi nane thi king thom come thi will be done on earth as it is in heven. And lied us not to tentasion for dolev evel for thi is the kingdom for ever amen." (9 years)

"Our father who are in heaven halubed be thy name thy kingdom come thy will be don on earth as it is in heaven give us these day our daily bread and forgive us our trespesis as we for give those who trespesis ageat us. Amen." (9 years)

"Our father who art in heaven, Hallow be thy name Thy kingdom will be done." (10 years.)

"Our father who art in heaven. Thy kingdom come, Thy will be done on earth as is in heaven." (10 years)

"our father who art in heaven. Thy kingdom come, Thy will be done. Give us this day our daily bread. Forgive our debts as we forgive our debtors. Lead us not into temptation, and deliver us from evil. For thine is the kingdom, the power, and the glory amen." (11 years)

"Our Father who art in heaven How be thy nae Thy kingdom come Thy will be done On earth as in heaven And forgive our debts As ye forgive our debtors against us Give us our daily bread And power and glory forever and ever amen And deliver us from evil." ⁶⁷ (10 years)

"Our Father who art in heave. Hello what's your name?" ⁶⁸

The result of the above test does not flatter the old type of Sunday School in its teaching materials and results.

"I wish I knew something about God, the Bible and other things for all the time I've been coming here. I don't know a thing, and all the others that came up through the classes say the same thing. I don't even know where the Ten Commandments are." ⁶⁹ Poor children, if when they have passed through the Junior age and as this young man did, admit how little he actually had taken in of the Religious Instruction given during his Sunday School days.

Alberta Munkres lists for us five outstanding positions taken in regard to the matter of prayer: (1) There are those who hold to the idea of an all-wise, all-good, all-powerful God who watches over His children individually and protects them from all danger. He desires worship, forgives sin, punishes misdemeanors and rewards with eternal life those who love and serve Him. Prayer for such believers becomes spiritual intercourse between God and man, taking the form of praise and adoration, communion, or petition. (2) Many people believe that God is real and personal and that there exists the

possibility of communion between Him and man. They believe God may limit Himself to preserve his goodness. Following this group, children would be taught not to think of God as one who answers petitions by magic in the form of "good and perfect gifts" but as one who works through people in achieving His purposes, who suffers with them, striving progressively with their help to overcome the very evils by which they suffer. This tends to bring God very near and gives a sense of companionship in all activities of daily living. (3) Another group approve of the experience-approach but believe in the objective reality of God. They would try to help the child to know God not merely as a name nor by means of definition but through first-hand experiences i.e., observing and studying nature, beautiful forms, discovery of truth, adventuring in the realm of social relationships. They want to see that the child has many experiences and these would explain the term, "God." Prayer would be meditation on one's experiences but would be recognition of the fact that God is part of it all. (4) This group wish to provide their children with time for quiet meditation which approximates the traditional interpretation of prayer, but frankly seeks subjective values. They believe the practice of taking time to consider and evaluate the experiences of life to^{give}/the greatest advantage both personally and socially. Through this process it is thought that the child will be swept out of his narrow path and see widened meanings for his everyday experiences, set up higher and yet higher standards of conduct and give himself to the achieve-

ments of them. His thoughts, questions, happiness and penitence are not addressed to God, but are merely spoken out and shared with a more mature person as a means of emotional release, clarification of thought and possible commitment to what might evolve as best. The possibility of considering prayer as "Wondering Time"⁷⁰ is set forth ably by Mrs. Fahs in an article "Shall we Teach our Children to Pray?" (5)

This group is at the extreme right end of the scale and is to be composed of those who do not believe in God as a reality with which (or with whom) personal relationships may be established. They would be positive in their negative position by believing that prayer not only does not help but that it hinders an individual in the process of personal development, and social adjustment.⁷¹

Dr. Albert E. Day in considering the meaning and value of prayer says:

"True prayer is nothing more or less than an effective method of exploring reality and mastering it in obedience to its laws. Jesus summed it all up in that majestic prayer of his, "Our Father--The comprehending soul who utters that is not idly summoning a divine SantaClaus to help him escape or outwit reality. Christian prayer is not magic, but science; it is discovery, obedience, mastery."⁷²

In considering the five classifications of Alberta Munkres we may say we cannot accept in its entirety any one of the five positions but from those elements which we consider essential to Juniors and the prayer life of Juniors we would incorporate the following features.

We are heartily in accord with the group who foster an experience approach. Prayer is talking to God about those

things which interest, perplex or concern them. By this time they have advanced beyond the stage where they are taught little memorized prayers. They have an adequate vocabulary, their place in the social scheme of things has given them experiences enough to develop within them a sense of appreciation of the "Transcendant Other."

Granting the need for an experience approach we do not, however, believe that a child's only contact with deity should be through the objective realities about him and consider "God" only a term. Through Jesus' teaching we learn God is a great deal more than a "term".

Although Juniors are all activity, yet there comes a time when quietness and meditation gives the child a time to retrospect, to view his activities in the light of his individual and social concepts and in the light of his responsibilities. The time and the attitude assumed for this period of meditation would depend greatly upon the nature of the child, his accomplishments, and his surroundings. A musical child may use the medium of music, another child may through reading poetry or attempting to write out his responses during this period of reflection derive spiritual insight. But for the average child, it is the vital, active something, the courageous, brave thing, the noble self-sacrificing thing, which appeals. Juniors may be led into a worshipful attitude at the sight of some grandeur where the need to give thanks is urgently felt. But a Junior's approach to prayer is in most

cases due to a sense of great need. He may feel no one understands him and seeks to find That One whom he has been taught does understand.

Prayer is developed through practice. When one first begins to articulate their inner feelings it is usually awkwardly done. One has to become acquainted with God in much the same sense we must become acquainted with those new friends we are introduced to every day. As their personalities grow into ours, as we learn their ways and know them better and their thoughts and feelings coincide with ours there is an enrichment of experience development. So it is with the prayer life and at no time more so than in this Junior period when every emotion is keyed to its highest degree of perfection.

Muriel Lester in her pamphlet on preparing to pray⁷³ recommends the use of all five senses as a prayer technique. Following Loyola's method, she says, reconstruct some bible scene with your mental faculties while you read your Bible and its selected passage, in imagination, listen to what you would likely hear if you were at the scene narrated. Utilize the sense of smell--especially in Biblical narratives can this be done by the Junior if he has already been given a good background by some traveler returned from the Holy Land. Perhaps the child's imagination can supply a sense of taste too, although Muriel Lester admits it is the least able to be reproduced in imagination. Lastly, she says, get the sense of feeling.

This type of approach to prayer should be more acceptable to Juniors than at most any other age for as has already

been said, every sensory faculty is so newly developed, and the Junior is so aware of these functionaries, such an approach as this to Prayer would bring into use those very factors which have been formerly discounted and abused. In Junior groups where this suggestion of Muriel Lester's has been practiced a very spiritual atmosphere has been developed and a marked effect has been noticed upon the group as a result. If such a practice "works" for a group it is wise to recommend it for individual devotions. The aim of religious instructors should be to make prayer an indispensable factor in the life of the Junior child. It is our task to make this element of worship the cohesive principle in the personality of the child, the supreme value which he can see realistically. It is our solemn obligation to develop the sense and need for prayer in our growing boys and girls to the extent that they will have this anchor, this solid foundation deeply grounded in the things eternal and so be fortified to meet the complex social and cultural forces of our present day and their future days.

THE DOCTRINE OF CHRIST

II. DOCTRINE OF CHRIST

"There is one thing that always bothers me," said a girl one day, "I always get God and Jesus mixed up." Before the teacher could reply a nine-year boy spoke up, "Oh, that's easy to understand. God is the president and Jesus is the vice-president. God made everything and Jesus came and told us about it." MacLean, in his survey lists for us the distorted ideas children over nine years of age have concerning Jesus' relation to God. Such answers as: "Jesus is a doctor; is God's brother, Jesus is a lady; Jesus, God, Mary and the Angels are best friends; Jesus is magic, Jesus gives us churches and our prayers,"⁷⁴ these answers show our past systems of teaching Religious Education have left great confusion in the minds of our children; mere teaching of answers without understanding leave the children with these hazy, entirely misunderstood concepts. What we should lead the children to understand is, that All our knowledge of the being and nature of God is brought into clear relief by the life and teaching of Jesus Christ. The love and power and will of God made visible to the world about us. "You ask, 'What God is like?' He becomes known to us by means of the Personality of Jesus. What then would we say of the Doctrine of Jesus Christ?"⁷⁵

Nineteen hundred years ago, in the midst of the affairs of men, in a land at the end of the Mediterranean Sea, among a people distinguished for religion, as the Greeks were distinguished for art, and the Romans for law, appeared the Son

of God. We reckon time from that event numbering the years according as they are before or after the birth of Jesus Christ. Every year we remember His birth in the festival of Christmas. This offers a natural occasion for teaching children concerning the Person in whom all our religion is embodied. Thus came the Son of God among us. Is there a more ideal way to impress these stories on the minds of our children than by the quiet reading on Christmas Eve of the stories of his birth? To many children, such an experience is the actual beginning of a consciousness of Religion. So this baby came and lived among men. God so loved the world that He gave his only begotten Son, to show the world how to pattern their lives.⁷⁶ The Christmas carols sung at home and church school, the Church garbed with Christmas greens, the service of music all deepens this impression upon the mind of the Junior child. The Christmas tree pointing to heaven from where all good and perfect gifts originate; gifts brought and put upon it in memory of the supreme gift of God giving His Son. The Babe in the Manger, the man Jesus who went about doing good, who in his life, death and resurrection made it possible for us to more fully know God--all this is incorporated into the "doctrine of Christ" as it is understood in this thesis.

At present, there seem to be three attitudes toward the problem of introducing children to Jesus: (1) Delay serious study of the Gospel stories until later childhood or early adolescence, (2) Handle the narrative in literal fashion, assuming all the incidents to be factual, and (3) Make selections from the life of Jesus and use an interpretation

consistent with the historical approach to the Bible which takes account of how the book grew, the circumstances under which the various parts were written and the background of time and space against which the incidents are cast.

Even though we should discard the first two approaches and follow the latter, we would still be confronted with the perennial difficulty children have in thinking of God and Jesus as the same. One child asked, "Who takes care of us, God or Jesus?" Another, "Do we have two Gods, Jesus and God?" Are Jesus and God the same?" "Did Jesus die for us or was it God?" "The Jews hated God, didn't they?"

How may the Jesus of History and the Christ of the Resurrection become a vivid, compelling reality to growing boys and girls so that their thought patterns and their action patterns may be increasingly influenced by his motives, standards of life and attitudes? This question more than any other, lies closest to the heart of the task and the opportunity of the Christian teacher.

To many boys and girls brought up in a conservative religious environment the historical Jesus has been wrapped around with theological and doctrinal abstractions concerning his deity and his place in the Trinity. To these he has become a semi-mythical, half-angelic character whose story is told in the Bible and whose picture has been painted by great artists. To some he has never become a vital, living personality whose influence is changing the lives of boys and girls or whose personality challenges the very best from these Juniors so that they want to pledge their allegiance to him.

Shirley Jackson Case in the book entitled, "Jesus" presents a criticism of the contention that Jesus never lived. The approach he makes is from the standpoint of a historian and he attempts to recognize the greatness of Jesus just as the records depict Him. It is well to advocate to our teachers such a boy as this, for the author has written in language intended for the general reader yet has labored to give a scholarly criticism dealing not alone with our gospel accounts, but with apocalyptic and rabbinical literature of the first century as well. Such a presentation by one sincerely endeavoring to give us a picture of the man Jesus, his choice of a task, his pursuit of that task, the religion which Jesus lived, and the religion he taught should prove highly stimulating to leaders of boys and girls and should aid materially in giving the teacher a basis of authority when confronted by perplexing questions asked by these questioning youngsters.

Dr. Case finds the heart of Jesus' religion in the intense prophetic assurance of the presence of God, which is united in the mind of Jesus with a sense of obligation to one's fellow men. These two conceptions taken together constitute the vital and permanent meaning of Christianity. Jesus went beyond what the prophets succeeded in doing--he made it possible for his own faith and love to repeat themselves in the hearts and lives of others. It is this note which we must get across to boys and girls living in this age of blasé skepticism, if we are to revitalize in their lives the spirit of Jesus.

To those teachers who have looked upon Jesus as wholly God transformed into physical shape this book by Dr. Case will be highly disrupting to their pet theology, if not disillusioning. They will feel that the figure of Jesus is shorn of its splendor when the attempt is made to relate it to everyday conditions of a small province in a remote age. Nevertheless, the work of understanding the historical Jesus must be preparatory to any advance in the apprehension of his message. Such a book does a great service if it helps the teacher investigate the life of Jesus in a truth-loving, historical spirit and with growing faith.⁷⁸

Another book which should be made a source manual of each teacher of Juniors, is that of Edward Increase Bosworth, "The Life and Teaching of Jesus"⁷⁹ who stresses in his book the real religious experience of the man Jesus. There is a unique significance in Jesus' profound religious experience. In this day when we are stressing an experience approach for our children, should we not take them to the very heart of religious experience as the expounder of our Protestant Faith so nobly lived His life experiences? Such a book read for the first time by a teacher of the conservative school will prove highly revelatory and we may assure that teacher, a single reading will not suffice.

Lucile Desjardins, in "What Boys and Girls are Asking", tells of an eleven-year old girl who asked her aunt, "Will you please explain to me the difference between Jesus and God?"⁸⁰

Modern Religious Educational leaders have a task which not only must help boys and girls to answer for themselves the question "Who is Jesus?" but they need also to help them

find out what Jesus may mean in their own lives. To do this adequately Jesus must mean something vital in the life of the instructor himself. Teachers should be able to say with Winifred Kirkland: "Jesus of Galilee is the most living fact of the present; he stands forth for me as the realest fact in the universe; he is for me, an unavoidable and constant challenge; he has become the beckoning adventure of all my thinking."⁸¹

Dr. Albert W. Palmer has this word to say with regard to the present-day trends in thinking with regard to the divine-human origin of Jesus:

We have been passing through a quiet revolution in human thought which affects tremendously the rather naive conception of his person which has grown up in the past years - and yet there is no abatement of our loyalty to him; indeed, if anything, the newer thought of our day binds him closer to us.

The old external, semimaterialistic conception of his divinity which laid emphasis upon his body and the physical resurrection has passed away for modern men. It just doesn't fit the terms in which we have to think. It belongs to a thought world where God was a separate entity - like a man, only more powerful, sitting in immeasurable grandeur upon a throne away up in heaven, miles above the earth, and demonstrating his existence by coming down and performing miracles from time to time. Now we believe that every birth is a miracle. Our God is the soul of the universe, its inner mysterious directing power and creation itself is a supreme miracle continuously enacted before our eyes....

We reverence Jesus for his ideas, his life, his revelations, of truth, his sublime and spiritual beauty --not because of the physical origin of his body. The only resurrection we are interested in is a continual spiritual presence, a discovery that there was about Jesus something that was inextinguishable.⁸²

Rufus Jones illustrates what Christ means^t to him by saying when his mother put him to bed as a child he wanted the light left on. "Am I to be left all alone in the dark?" he asked anxiously, "Yes, you know you have God with you all the time" was his mother's reply. "I know God is here," he answered, "but I want someone who has a face."

It is this same feeling we all have. We know in the abstract that God is Mind and Spirit and that he is near us, but we want to have a more vivid sense of his reality and his presence in our own world. We want to see him and discover him as a real person with an actual life and character. It is this that Christ does for us. It is in him that the Face is seen and the personal character is revealed.⁸³

The boys and girls should see the process which led the devoted, adoring disciples to picture this Face of God for us in the person of Jesus of Nazareth. They didn't begin to follow Jesus with any theology, or theory of divinity with reference to him. They began by telling of the beloved Teacher and ended with God. They may have been at a loss to describe the fearless prophet of Nazareth, but they were certain that in the person of Jesus, God had come among them. It was not difficult after the death of this beloved Teacher on the cross to believe that for a few brief years God had lived among them.

The sermons which boys and girls hear, the catechetical instruction which some of them are receiving at this age, even the recital of the Apostles' Creed, often leads to questions,

which should be answered, and to concepts which need to be enriched. How may this be done? Lucile Desjardins has a fine Unit arranged in her book: "What Boys and Girls are Asking".⁸⁴ Supplementary material may be found in John Oxenham's book, "Hidden Years" and Blanch Carrier's "The Kingdom of Love". There are many good "Life of Christ" books available now, but one should be **sure** of the type of presentation given, for example:

The book, referred to above presents a criticism of the contention that Jesus never lived, and a statement of the evidence for His existence as well as an estimate of his relation to Christianity. Although this book is for an adult reader, the Teacher might well present the main arguments of this book in language comprehensive to Juniors. Again, Edward Increase Bosworth in "The Life and Teaching of Jesus" endeavors to present the life of Jesus in terms of a real religious experience. As this religious experience is the world's most valuable asset, it furnishes a very worthwhile study for boys and girls just coming into that period in their own lives when such an experience has become a part of their own life. This publication too, must be "pre-digested" as it were for the understanding of the children, but is a most worthwhile subject for them to pursue.^{85, 86}

Not only must we give the boys and girls the historical facts of Jesus life but we must through his teaching make possible a similar experience like unto Jesus' in his growing relationship with God as the loving Heavenly Father. Jesus

was conscious of possessing an authority through his closeness with God. It is evident that a part of Jesus' religious experience consisted in the feeling that he was being made by God personally responsible for leadership in the religious life of man, that he could and must "save" men by leading them to share his own religious experience. He gave an account of his experience in terms understood in his day. It is only as we in some measure penetrate the real religious experience back of these terms that we feel the power of Jesus' personality in this day of our world's great need. When we so present Jesus in the light of these two conceptions to our boys and girls they will be ready to decide whether they really care to follow Jesus' leadership and share his experience.

WHICH IS TRUE?

WHICH IS TRUE?

A teacher of science was on one occasion accosted by two of her twelve year old boys who came in secrecy to ask her a question which had been troubling them as they declared "for three weeks". "We don't know whether to ask it or not," they said. "Do you think it would be right?" Reassured by the teacher, they proceeded to suggest the discrepancies between what they were learning in science and what they were taught about the first two chapters in Genesis, closing with the question, "Which is true?"⁸⁷

Muriel Anne Streibert prefaces her book, "Youth and the Bible" with this paragraph:

More than a dozen years of teaching Biblical History and several years of teaching Religious Education have convinced me of three things: (1) the welcome most young people give the modern historical view of the Bible which makes it an intelligible, useable and readable book for them, (2) the harm that results from the fact that so large a majority of our children are growing up with a view of the Bible which makes a vital religion in this twentieth century difficult for them to attain, (3) the confusion that exists in the minds of many college graduates and other informed and intelligent ministers, teachers and parents concerning ways and means of adapting and incorporating the results of historical study of the Bible in work with children and young people.⁸⁸

How different would have been the reaction of those two boys above mentioned had their teacher reacted to their questioning as did a young Sunday School teacher narrating in graphic manner the story of the Garden of Eden to a child's direct question, "Is all that true?", which elicited the shocked reply, "Why, what do you suppose?" The child was silenced but what had it done to her questing mind to be so thwarted?

The methods of study used in our public schools encourage, arouse and develop a willingness to "prove all things". What must he think then, when he comes to the Church School and is expected to accept without question stories which are in direct contradiction to what he is taught elsewhere? Such replies as these are not uncommon, "The world made in six days! Why my other teacher says it took thousands and thousands of years." On the other hand, many parents and Sunday school teachers assume because the pupil makes no outcry, but seemingly accepts what he is told, that he has no opinions on the matters in question. There are still some teachers who think that their children have an "unclouded childlike faith which they had better not disturb by suggesting anything of a controversial nature."

One Teacher, after reading to a class of twelve year old boys the story of the flames from heaven devouring Elijah's sacrifice on Mt. Carmel, wondered what those boys who had not given the slightest indication of any surprise or suspicion really thought of it, so in an offhand, confidential manner he said as man to man, "Boys, what do you think of that story?" "Nuthin' in it," was the positive and unanimous response. At times not all in the class may be making the same negative reaction, but if there is only one who does, it is worth taking into account.⁸⁹

The challenge which faces the Teacher of Juniors today is to clarify the thinking of the children in their charge so that there need not be a repetition a few years hence of the

statements being made by college young people today: "I always knew those miracle stories could not be so," or "I never did believe that the flood and that sort of thing really happened." These young people reply "I did ask my teachers in Sunday School about these things, but got no satisfactory answer," or "No, there was no use, such questions weren't answered," or "We were told we shouldn't question."

As we face the children's question "Which is true?", it is our responsibility to show them that the great contribution of the Hebrews was not in the realm of science, but in the realm of religion. They presented a concept of God and His relationship to man which is the highest ever attained by any group of people to this day. Christianity used this concept of the Hebrews, upon which developed further principles, giving us the New Testament concept of Jesus as the fulfillment of the Messianic hope anticipated in the Old Testament. When the children see the true gift which the Hebrews offer to our day, and when we compare the stories of other nations as they attempt to answer the same age old problems the Hebrews tried to answer, i.e.: "How did the world come to be? Why is there sin in the world? Why does man have to work so hard to maintain his existence? Why is there suffering in the world?" and many other questions of like nature, then the children see that the Hebrews' whole emphasis was to give God the glory and attribute all things to Him. The Hebrews thought that all must have been perfect in the beginning and due to man's turning away from God, all these calamities came upon him.

We as teachers must help the children see that the Hebrews were not scientific men and thus they were wrong in some of their scientific explanations. They were shepherds, nomads, untutored in science, but well versed in Religion and the on-going processes of God in History. If we lead the Juniors to see this interpretation, then there will no longer seem to be a contradiction between Biblical stories and scientific facts as they are taught in the public school. Each viewpoint will be right in the realm in which it is superior.

It is an absorbing subject to take up with Juniors--the Hebrew conception of the World, with its solid firmament above, waters under the earth, the windows which opened and through which the rain came, the waters above the firmament, and the Sheol--that hollow place in the middle of the earth. From such a study the Juniors will see the answer to their question in its true perspective.

Need one go on, citing the elements which have formerly caused such skepticism and disbelief? The sun which Joshua commanded to stand still, woman made from man's rib, the crossing of the Red Sea, the Flood and the great host of legendary material in the Old Testament are the stock incidents on which skepticism of children usually gets snagged.

Secondly, there are the miracle stories, the mistaken scientific conceptions and interpretations which as we now read our Bibles are crude and unworthy thoughts of God and his activity.

One thing for which all instructors of children should be held gravely accountable is the way these stories are pre-

sented. Not as "The truth for the truth's sake, lest men should believe and die," but as the legends of a people seeking to find God in all the elements of their lives. Many college students have said, "I was told those stories as true. Because I didn't believe them, I didn't get anything out of them, but now that I know them to be legends, they have value for the first time."

Children early catch the difference between a "really-truly-story" and a "once-upon-a-time-story." Taught in this new light, the children need never have this period of questioning so many of our young people today profess. The teacher should always remember he is building for the future. Dean Hodges in his "Garden of Eden" prefaces his narrative of creation by saying "This is the oldest story in the world. It began to be told when children began to ask questions and that was a very long time ago."⁹⁰ Some such introduction as this will never cause future difficulty, for the child will not have to unlearn something in future years which at the Junior age he took in good faith to be true.

Rhondda Williams has found a way of utilizing the baby Moses story and the Babylonian parallel to the Hebrew narrative in a way which yields rich values for boys and girls over nine or ten. He begins: "If I were to tell you the story of a little child put into a reed basket on the banks of a river who instead of being drowned grew up to be a man of great importance to his nation, you would all say, 'Moses', but if you had been brought up in Japan you would not say Moses, for

the Japanese children of long, long ago never heard a story of Moses. If you had lived in ancient Greece you would know the story by still another name, and if you had lived in Babylon you would have heard the story of Sargon, the powerful king..."⁹¹

The so-called miracle stories have always been a source of wonder and puzzlement not alone for children, but for adults as well. But when we consider how many wonderful inventions we have today that would have been considered miracles by our grandparents of a generation or so ago, we can perhaps a little better understand just what elements in Jesus' ministry were miracles for his day among those peasant villagers, yet are understandable to us today due to our greater knowledge of science, psychology, medicine and like subjects. Many of the things which we adults would consider somewhat abnormal, would on the other hand seem perfectly understandable to the highly imaginative boys and girls.

May we call attention to the fact that it is always wiser in dealing with children to admit lack of knowledge rather than to use a shocked tone, or to give a highly imaginative account as to how a thing happened which you had not thoroughly studied and knew the answer was an authentic one. It is no disgrace to admit you do not know, but it is utterly disgraceful to misdirect children, either by false information or by your manner which infers they should accept your statement, or a statement in the Bible "just because it is in the Bible."

There is still a great deal we do not understand about some so-called miracles as narrated in the Bible, but the best way is to admit insufficient knowledge and make it a class project to find out, if such procedure is at all possible.

Again, there is the literary problem of the Bible to be considered. At present the finest presentation in this subject is that described in Hartshorne & Lotz, Case Studies, introducing Junior boys and girls to the different strands or schools of writers of the Old Testament.⁹² Nor is the New Testament exempt from problems. Here again we meet the element of miracles first in the birth of Jesus, the heavenly phenomenon, later the dove descending at the Baptism, the temptation in the wilderness, the wonder works of Jesus' ministry, his transfiguration and climactically, the Resurrection. We teachers cannot help revealing to children our own personal point of view of these conceptions. They are betrayed through our tone of voice, expression of face, choice of phrase, emphasis or omission. In days gone by (let us hope long gone by) it was the teacher who was considered as knowing it all and by some kind of divine commission, she was appointed the oracle to impart this biblical knowledge to the children under her tutelage. But now we recognize the child has a right to interpret the stories in his own individual way. Our present method of teaching should call for this and leave the child free to form his own opinion. The teacher's question to the child may well be: "What do you think? How

do you think it happened? What do you think he meant?" This gives assurance rather than "I always think," "I fancy he meant," "I believe he looked," Perhaps he," "It seems to me," etc.

With Juniors a wise teacher would ask: What did it mean that a dove descended upon Jesus?" "Was it really a dove?" "What is the importance of the dove?"

Miss Hetty Lee suggests reading "By an Unknown Disciple" in conjunction with the story of the Gadarene demoniac. From this interpretation the children, a keen class of ten-year olds in her case, were able to understand what in the Bible account was called "a man with an unclean spirit," would in our day perhaps have been called a mentally ill person, and they were all unanimous in agreeing it was the writer of the Biblical account who told the story, who thought the disease of the man passed into the swine, but that he made a "mistake", for likely the hogs were only frightened by so many people being in their feeding place.⁹³

One might go on and on, citing accounts which give rise to question in the minds of children, but a Teacher who is really alert and interested in this subject will find plenty of material ready at hand to meet whatever baffling situation may arise, and one knows too, the Teacher who admits she doesn't know, but promises to look up the matter and bring her findings to class at a later time, holds the confidence of her group, and is not this one of her chief techniques?

KINGDOM OF GOD

The doctrine of the perfectibility of man is nowhere presented by Jesus in a more striking manner than in his teaching concerning the Kingdom of God. The term though often on the lips of Jesus was no new phrase. It was a term that was current in that day. The ideal of a divine kingdom wherein dwelleth righteousness, which had fired the hearts of the prophets gave way to one of material prosperity, political power, and earthly splendor. The Kingdom of God as conceived of by Jesus is in its origin, character and purpose, divine. It consists not in any outward good, but in the inward life of the Spirit, in righteousness, peace and joy in the Holy Ghost. It is the Kingdom whose means are justice and truth whose ends are perfection and peace. The Kingdom of God is the highest state of moral and spiritual development of which the human race is capable. It is the reign of God on earth, the universal reception and dominion of the divine purpose among men. It is a new commonwealth composed of redeemed souls who do God's will on earth as it is done in heaven. It is "a universal spiritual reign, the reign of rectitude, purity, wisdom, truth, love and peace, the reign of God in understanding, conscience, heart, and will of men."⁹⁴

This is what the Kingdom of God means to the teacher of Junior children. By her life she can exemplify to them what she believes it to be and by her example she may lead the Junior boys and girls to be an active agency in the bringing about this Kingdom of God on earth for with this age, understanding means activity. Better relationships between foreign

children in the group, consideration for other church groups, participation in a Thanksgiving basket, or a Christmas carol project, may all be within the range of the Teacher-Junior capabilities to work together with God in bringing a living force into the ultimate world transformation.

Bishop McConnell's way of explaining the child's relationship to the doctrine of the Kingdom of God is something on this wise: "In a spiritual sense a growing life is progressively born into higher and higher kingdoms. When a child begins to take an interest in the realm of books it is permissible for us to say he is in a sense, born into a new kingdom. There are kingdoms of learning, art, etc. Lives reach these kingdoms as they respond to the influences which point them toward the kingdoms. No man can become a citizen of the kingdom of science or art without surrendering to the influences which bear him toward that kingdom. Just so, there is a kingdom of spiritual understanding. A child born in a Christian home might conceivably never know any spiritual relationship apart from the Kingdom of God, or the Love of God."⁹⁵

Early church leaders felt that no limitation must be placed upon the extent to which the Kingdom of God could extend in the conquest of all parts of a person's nature.

Blanche Carrier in "The Kingdom of Love,"⁹⁶ presents Jesus' conception of the Kingdom of God, his teachings concerning God and His ways with men, concerning this Kingdom. Boys and girls love daring and devotion to a cause and when Jesus "betting his all on a way of Life," is presented to the

children they champion his cause at once. Jesus' whole life was an attempt to prove to his world that the way of Life was by way of the Kingdom of Love. The ideal of Jesus was that love must eventually rule the world, and it is toward that ultimate end we are challenged and enlisted today. It was this which afforded Jesus an opportunity to make the decision of his own life purpose and it is this same decision which challenges Junior boys and girls when they study the Life and Teachings of Jesus of Nazareth who went about doing good, working and living to make his Kingdom of God come into practice and to have God's will be done on earth. Many people, adults as well as children, have become discouraged with the progress of Christianity because they do not understand that the Kingdom of God as Jesus taught it is a spiritual Kingdom, coming gradually through the hearts and lives of the people. We should instruct not only our children, but the adults as well to look for evidences of the growing Kingdom of God and to recognize these, then to think out their own relationship to the Kingdom, finding the ways in which each as an individual may contribute to its growth. Kingdom of Love and Kingdom of God may be used interchangeably, for Jesus taught us God is love and His Kingdom would be one of Love.

Jesus conceived of this Kingdom of Love in the wilderness, where he retired just after he was baptized by John the Baptizer. He knew his people were expecting a Messiah and it was his problem to find just what kind of a Kingdom

would be the best for this Messiah to introduce. He thought of what his people wanted more than anything: to be free from foreign rulers and to have a king of their own. He rejected the idea of a King who would use force and military power; he rejected the type of Kingdom which would crumble at his death, he wanted to have a Kingdom which would be permanent. People do not love God merely because they are commanded to by a king. Some one who loves and helps the people would be able to teach them the love of God more than any king could. So Jesus chose to be a teacher and not a king, a teacher who was loving and helping the people constantly. Cruelty and force would never abide in a world of love. Jesus knew that the powers of the world would try to use force and set himself to the task of proving that love is the strongest, finest thing in all the world. Thus was initiated the Kingdom of God (Kingdom of Love) element in Jesus' ministry. With the later writings of the Church Fathers, this Kingdom of God principle was recognized, then was made even greater by indoctrination, so that whatever else the Kingdom of God was expected to be, it was to include a multitude of men who would have to do with one another and with God. It was not to be a fact in the field of individualism, but an institution of the common life,
 97
 a social fact.

The Kingdom of God in Jesus' day was expected to be a renewed and glorified kingdom of Israel. As we have seen, this was supplanted in an ever-growing group of followers by the Kingdom of Love and gave rise to the ideals of Christian-

ity. Today, according to Niebuhr, The Kingdom of God in this country, is The American Kingdom of God; which is not individualization of a universal idea, but the universalization of the particular. It represents not so much the impact of the gospel upon the New World as the use and adaptation of the gospel by the new society for its own purposes.⁹⁸

We can see from this, it is the responsibility of our Christian leadership today to so present the teachings and principles of Jesus that our growing boys and girls will see this DOCTRINE OF THE KINGDOM OF GOD in its true proportions, not a nationalized concept, but a universal concept of Love, which was the lode-stone of Jesus' ministry. These boys and girls will be maturing in a world which if they think at all in these terms, will in all probability see this Kingdom concept in such terms as Neibuhr and others present them. Now, during the Junior Period of these children's development is the crucial time to implant the concept of a universal Kingdom of Love. Such taking of time by the fore-lock will be a vitally contributing element in the progressive program of World Peace, for if the Kingdom of Love becomes the ruling force of the world, all men will be looked upon as brothers and our children will be free from class and race hatreds which warp our present world concepts.⁹⁹

THE BIBLE

THE BIBLE

"An' Adam lived a hundred and thirty years, an' begat a son in his own likeness, after his image; an' called his name Seth. An' de days of Adam, after he had begotten Seth, were eight hundred years; an' he begat sons an' daughters; an' all de days Adam lived were nine hundred and thirty years; an' he died...."¹⁰⁰ "Anyway dat's de meat and substance of de first five chapters of Genesis," "Now, how you think you gonter like de Bible?" asked Mr. Deshee as the curtain rises on the first scene of that remarkable Negro play, *The Green Pastures*. And who does not smile at the sincere and enthusiastic response of Myrtle? "I think it's jest wonderful, Mr. Deshee. I cain't understand any of it." And who does not grow sober on second thought when he remembers his own childhood experience of struggling to master the Bible from cover to cover or when he recalls his attempts of later years to handle this material with children?

What place does the Bible have in the concepts of Junior children? To many boys and girls the Bible is really a "closed Book" so far as an intelligent appreciation of its message for everyday life is concerned. Some of the questions they ask indicate their confusion as well as an eagerness to discover the key which will unlock the Bible's meaning and disclose its treasures. Lucile Desjardins lists a group of these questions which are representative of the kind of things alert, interested children are asking about this Book of Books.¹⁰¹

From a study of the results of her questionnaire we see the following problems need attention:

1. The nature of the Bible with emphasis upon the various types of literature of which it is composed, whether it is prose or poetry, historical record, story, or song of praise.

2. The question of the truth versus the historicity of different portions of the Bible; the distinction between literal fact and truth carried home to the heart through imaginative figures and poetic expressions.

3. The fact of progressive revelation to help answer questions arising out of the discovery of low ethical standards revealed in certain pre-Christian narratives of the Old Testament.

4. How to use the Bible so that it may help one in living in a more Christian way every day.

Dr. Harry Emerson Fosdick says in suggesting viewpoints with regard to these problems:

No part of the Bible is without its usefulness. As one travels through the Book there is no place on the road where one does not meet some problems which modern folks are facing, some points of view which they ought to get or to outgrow, some faiths which they ought to achieve or ought to improve upon. So long as a man knows the whole road and judges every step of it by the spirit of Jesus Christ who is the climax, he can use it all.¹⁰²

The Bible occupies positions of varying prominence in the religious education of children of today. The attitudes concerning the use of the Bible with children also differ. We no longer have the idea of filling so many little empty vessels by filling the child mind with information, but rather

by a process of stimulating and guiding development begin with the interests and needs of the learner and work according to his particular abilities. It is education for here and now, which is being stressed, not learning for the future. It is not so much factual material, stored up information, but how much better a person do we now have to deal with than before this experience was made a part of the child's life? Again, it is not the literal interpretation, but the historical approach to the Bible which is making the Bible understandable to the children. Nowhere is this so evident as among the Junior age.¹⁰³

This writer can duly appreciate the boyhood experience of Rufus Jones as narrated in his "Finding the Trail of Life", for ~~she~~ too, had a grandmother who firmly believed that "Unless you've read the Bible from cover to cover, you can in no wise enter the Kingdom of Heaven." So as a child through the years from nine to twelve at the side of ^{his} the grandmother the entire Bible was laboriously explored. Beginning with the words, "In the beginning God created," through the "begat" chapters, following Abraham, Isaac, Jacob, Joseph, Moses, Leviticus, Numbers, Deuteronomy, Judges, Kings, Esther, Ruth, Daniel, etc., etc., Like Rufus Jones, it was considered the unpardonable sin to skip anything in the reading, so little comprehending what was read, this child "labored through."

The material which we present to children is oftentimes poorly arranged for their comprehension and as a consequence it places the Bible in a false position, causing the

children to develop a dislike for anything pertaining to the Bible; causing distorted conceptions to be formed as to what the Bible represents. A child may know many verses, may be making poor development morally and socially, for the message of the stories and verses is not taught along with the stories and verses themselves. The ability to grasp sequence, the working out of cause and effect and above all, the essential understanding which must accompany a grasp of the meanings bound up in the concepts of the Christian religion have for too long been divorced from those parts of the Bible which are taught to the children. Not all children were as capable as Rufus Jones who says, "But greatly as I loved the Bible and devoutly as I believed in my first years that it was to be taken in literal fashion, I am thankful to say that I very early caught the faith and insight that God is always revealing himself, and that truth is not something finished, but something unfolding as life goes forward..."¹⁰⁴ Again, he pays tribute to those Christians whose devoted lives influenced his boyish mind. We cannot emphasize and re-emphasize too strongly to our Christian Leaders, Sunday School teachers, yes, and Ministers, that many times the only Bible our children ever read is that which they see in us! It is indeed a sobering thought to realize "the only Bible some people ever read is the lives of professing Christians."

As W. A. Brown suggests,¹⁰⁵ if we show our children how to bring everything in the Bible which seems contradictory, or which is obscure in meaning to the central personality

about which the whole Book centers, then many of these seeming inconsistencies are clarified. The whole of the Bible is a progressive revelation of God and when the children see this and understand that the Old Testament is made clearer by the New and that the New Testament is fundamentally based upon the Old, then and only then can the full tide of religious experience sweep through the hearts of our Junior children. It isn't a matter of either, or, but a matter of both.

Swain¹⁰⁶ tells of a young woman who considered the Bible only half true. This is a point which we must present to Juniors as well. They ask "Which is true?" after studying the Genesis story of Creation, then are given scientific explanation of creation in public school.¹⁰⁷ We must clarify this point by showing that the Bible primarily is a book showing the progressive revelation of God, it is not an authority on science and history, but it is an authority on the growing concept of God as it was worked out in the life of the Hebrew people! By reading the stories of how other countries and nations of people believed that the world was made and kindred elements paralleling the Genesis story, we may lead the children to see that "This Genesis story is only the Hebrew story of how they thought this world was made." Let us now read what the Babylonians thought about this,--and the Chinese, etc. "Of course there will be some fundamentalist church members who will be shocked at this type of presentation, but which is more important, to leave a child in doubt of the

great fundamental principles of this thing we call Christianity and the Bible, or to meet the opposition of those who have "not yet seen the light"?

J. F. Holliday, referring to those who stand for a strictly literal interpretation of all portions of the Bible:

With almost dogged determination they have ignored the manifest fact that a statement may be true without being historically true; that God may reveal himself in a simple sonnet as well as in the profoundest historical document; that this noblest of all literature came out of the souls of poets and prophets and dreamers as well as out of the hearts of historians. They have overlooked the fact that if God is revealed in what is strictly historical he may likewise be revealed in what is strictly poetic. They have forgotten that imagination is one of his priceless gifts--this power to dream and to idealize and to demand a spiritual interpretation. Nothing else will suffice. A spiritual interpretation of the Bible means that people shall find in its records of experience which have illuminated and glorified the souls of men in the past a spirit capable of a like, or even greater illumination and glorification in the present. The supreme value of the Bible for our generation is the fact that the spiritual experiences it relates are capable of being re-experienced here and now.¹⁰⁸

As a result of the new approach to the Bible, says

R. H. Stafford:

We have come to believe that God reveals himself through the subjective processes of the religious consciousness, his revelation is conditioned in kind and degree by the state of the soul of man, through whom he makes Himself known. Certain revelations seem mutually contradictory because of man's limitations to measure the revelatory action of the Deity.¹⁰⁹

It is because we have such appalling ignorance, an utter dearth of knowledge concerning the Bible among so many of our young people of High School and College age that Religious Educational Leaders feel it is so vitally necessary that the

Junior boys and girls be given clear, understandable, workable concepts as to what this Book of Books contains and how it may be made the Guide and Handbook of one's life. All of literature makes references to the Bible, in fact, there are few fields of learning in which there are not direct references or inferences made to this great "Compilation of Compilations."¹¹⁰

An incident which took place in one of our Colleges within this last year, illustrates the point: Mary Peabody, a Senior in this Institution, was bemoaning the fact that her Social Trends Class in Political Science was so hard. Investigation brought to light the fact that she was studying the early civilizations of the world and was at the time considering the contribution of the Hebrew People to the times of Jesus' day and to the present day. What made her work so hard, was that she had absolutely nothing in the way of religious training or background upon which to build her present knowledge. Her questions were self-evident of this great void in her training. With such a lack of understanding of the principles back of our so-called Christian nation how can we expect the best results from such young people when the responsibilities of maturity and parenthood bring them to the place where they in turn have to assume the moulding and shaping of younger lives?

A girl, just emerging from the Junior into the Intermediate age was handed a brightly colored book recently and asked to read an indicated section. She complied, then idly

turned the pages, looking up suddenly with the most surprised look coming over her face and asked: "Is this a Bible?" What are we coming to, religiously, when our children fail to recognize the Word of Life?

In summary, then, what principles govern the use of the Bible in Religious education, which are beneficial to the children and helpful for the teacher?

1. We no longer need use the literalistic, rote method of impartation, but may approach Bible study through literary, historical, critical, doctrinal or topical avenues, or by way of the subject-matter approach itself, to discover what each book of the Bible actually contains and how it may be analyzed. While these means are important, the functional approach is most vital to the teacher of boys and girls. In this approach the Bible is considered as a precious source book recounting the religious experiences of the Hebrew people and the early Christians in their search for God and for a satisfactory way of living. From this source book may be drawn experiences of the past and interpretations of past experiences which are vitally helpful in the enrichment, interpretation, and control of present experiences in the lives of people today.

2. Anyone using a passage from the Bible should seek to discover the author's original thought and purpose for writing it. It should be placed in its true historical and social setting. An effort should be made to recover the modes of thought of the day when it was written. An accurate translation from the original tongue should be used and comparisons between different translations made wherever the thought seems obscure.

3. The amount of mechanical reading of the Scriptures will not transform life. It is only as the experiences of the Bible enter vitally into the experiences of the learners that they have the power to enrich and control their experiences and thus to function in everyday living. In order that this may be experienced by the boys and girls, they must have these experiences live in their imaginations and become a part of their religious heritage by vicariously experiencing these things through the various employable arts at the command of the teacher: story-telling, dramatization, picture interpretation and most important of all, in actual daily application of the principles in their own every day lives. The identification of similar elements in past and present experiences will probably do more than anything else to make the past live in the present and to make the past experience vitally helpful in the interpretation and control of present experiences.

4. The Bible contains source materials as patterns for action or as standards for conduct superior to any other literature because it incorporates the developing, progressing revelation of God which is culminated in Jesus Christ and in the way of life practiced and taught by the early Christian Church. Dr. Bower brings out this point clearly when he says:

The supreme criteria for the evaluation of all historical subject matter is the degree to which it approximates the mind of Jesus and furthers the progressive realization of the ideals of the kingdom of God in the larger and more difficult human situations of our times.¹¹¹

5. Using several biblical experiences, comparing one with another regarding different ethical and religious levels may bring effective results. By contrasting one story with another, or using a biblical story to cement some principle which represents a generalization of the experiences of many.

6. While an analytical approach toward biblical materials is necessary for the teacher such a method for pupils may result in the loss of appreciative attitudes. The approach should always be a reverent one, realizing that when we open the Bible, we are entering into fellowship with the great souls of our religious past.¹¹²

The Bible, then from all that we have said above, may be characterized as the dynamic source of religious education for all times. It is as men have found from experience, not closed, but an ever-enlarging revelation of God, turned to each new generation and its multitudinous problems. Without the specific guidance of a literal lesson, men saw its implications in the spirit of Jesus Christ and have, using this Book as their yardstick, solved their problems, or are in the process of solving others. The Bible is self-revealing, growing, pregnant with new truth to any person who searches with loving heart, with open mind and with determination of purpose.¹¹³

It is this attitude of mind we wish to engender in the Junior boys and girls. If they so approach the Bible they will then derive the lessons which are there to be made a part of themselves. But a child cannot do this alone, it takes someone who is conscientiously in earnest to open the door and

point the way. The Juniors under such tutelage are only too eager to venture forth following Jesus Christ in his great Crusade to bring in the Kingdom of Love, using the guide-book of the Bible.

We have almost entirely passed that period of confusion and controversy over science and religion and this generation should see marked advance in the development of twentieth century Christian character. We of the religious educational forces have seen the light. May its beam of earnest endeavor never grow dim!

THE TEN COMMANDMENTS

TEN COMMANDMENTS

All through the country we find people who think they will solve the moral problems of this generation if they hang copies of the Ten Commandments on the schoolroom walls or insist on having these laws memorized. We can no longer depend upon external authority. Our children must discover the reasons why an act is Christian or un-Christian; must develop within themselves a desire to live at their best and to help others to live the most abundant life.

It is comparatively easy for the child to grasp the idea that God our Father has the same mind toward us and the same desire to have His will obeyed as that of a parent who is loving yet expects to be obeyed. When the child connects this domestic regulation in like manner with the divine sanction and will of God there is a new interest aroused in obeying them. When he realizes that his father and mother also are subject to the same obedience rendered as himself the time has then come to bring the definite instruction of the first lessons in the observance of the Ten Commandments.¹¹⁴ As one may see, there is not mere idle repetition but an understanding of what these regulations are and what is meant by them.

These will be learned in time by heart, it is true, but explained according to the child's measure of understanding. The first two commandments are somewhat remote in their statement from our present lives; one being directed against polytheism, and the other against idolatry and neither of these sins being formally present in the child's immediate

neighborhood. Some information should be given about the great religions of other lands, where people have not yet learned so much about God as we know, where they still believe in many gods, each having his own locality or occasion, where they still make use of images. Such a discussion would lead naturally into some instruction as to the meaning of missions; to share our truth with others, especially to share our happiness by extending the gospel, which is the Good News that God is kind and loving, and cares for all his children, and is the Father of all mankind, who is expecting us to live up to our very best endeavors. We keep the first commandment when we realize God, - that is, having Him in our thoughts and trying to please Him. We keep the second commandment when we worship God and pray to Him in a reverent, worshipful manner.

The other commandments suggest their own interpretation. The seventh comes into relation with childhood in its implication of the sacredness of the body. The tenth means that all evil deeds and words begin as evil thoughts and that that the thing to do is to stop that kind of thinking by a vigorous effort of will.

Perhaps it would be more understandable to the Junior child to use the Metrical form of the Ten Commandments rather than the traditional or Biblical presentation as found in Ex. 20: or Deut. 5.

THE TEN COMMANDMENTS - METRICAL

1. Have thou no other gods before me.
2. Before no idol bend thy knee.
3. Take not the name of God in vain,
4. Nor dare the Sabbath-day profane.
5. Give both thy parents honor due,
6. Take heed that thou no murder do.
7. Abstain from words and deeds unclean,
8. Nor steal, though thou art poor and mean.
9. Nor make a willful lie, nor love it.
10. What is thy neighbor's dare not covet.¹¹⁵

Our conclusions to the question: Should we teach the Juniors the Ten Commandments" is a hearty affirmative, but with the reservation that they should become an inward corrective of conduct rather than an external authority.

THE BEATITUDES

THE BEATITUDES

Following the mastery of the Ten Commandments some churches next instruct in the principles of the Beatitudes. This sequence is topical as well as chronological, first the negative: "Thou shalt not", then the positive; first the laws, then the ideals. The Beatitudes, like the Commandments, suggest immediate applications. Three times, according to Luke, Jesus blesses discontent when He praises the poor,¹¹⁶ the sad and the hungry, and promises that they shall be satisfied presently. These conditions are the opposite of self-conceit. The blessing is upon the humble-minded, who have no idea that they know it all, but are honestly desirous to improve themselves. Twice Jesus blesses service. "Blessed are the merciful, who are engaged in the abolition of pain. It means the doctors, nurses, all who are fighting against disease, all reformers, who are contending with the forces of evil, against selfishness, cruelty, and inhumanity. He blesses the peace-makers who are engaged in the abolition of strife and hatred. This means the lawyers, legislators and lawmakers who are trying to defend people against injustice; and all those who endeavor to bring about a better understanding between races, classes, and religious groups, to all those who are attempting to stop fighting and to reconcile enemies. He blesses sincerity when He praised the pure in heart. Those who habitually speak the truth, who are faithful to their own convictions, loyal to one's convictions, loyal to one's ideals, who in the midst of adverse circumstances, in a minority, maintain

the right. This is one of the most difficult and the most heroic of occupations. He blesses constancy, when He praised those who were persecuted because they persisted in maintaining their principles and idea instead of submitting. He blessed meekness, but that virtue does not consist in quietness and silence with folded hands and down-cast eyes, prudent quality of having no opinion of one's own. Reference to examples of persons in history or fiction who lived either in obedience or disobedience to the Commandments and the Beatitudes gives the child a better sense of continuity, a closer "tie-in" with his own life and the conditions which called forth the Commandments and the Beatitudes rather than the mere introduction of the "Thou shalt not."- and the "Blessed.." of former years.

THE BEATITUDES

Blessed are the poor in spirit; for their's is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

Matt. V:3-10

What we want to do is not teach these Juniors to repeat parrot-fashion the great cardinal truths of our Christian faith, but to develop within themselves a first-hand workable religion of their own. It is not something they can experience for a few years, outgrow, and abandon in maturity. It is something they may achieve some day if they have been started right. It is our responsibility to see that they get this right start.¹¹⁷ We are to try to awaken them to what religion really is, to vindicate their right to such a life. One of the guide-posts along this highway of development is a set of concepts: the Ten Commandments and the Beatitudes, which direct but do not compell those on the Great Highway of Life. These are the qualities of the citizens of His Kingdom.¹¹⁸

THE APOSTLES' CREED

THE APOSTLES' CREED

The ancient advice to parents, counseled them to teach their children, "The Creed, the Lord's Prayer and the Commandments," and all the things which the Christian Fathers thought they should know and believe for "his soul's sake."

It is not necessary to perplex the mind of the average Junior age child with the accurate but difficult statements of the Doctrines which are involved, however, the Doctrine of the Trinity may be explained in a simple way, such as may convey definite ideas which are true as far as they go. A sufficient answer for the Junior according to Hodges is: There is one God and only one God who revealed Himself to us in the form of Jesus Christ, and this God deals with us in three different ways so that we may call Him by three different names. When we think of God as the Maker and Keeper of the Universe, we are thinking of Him as the Father; when we think of God as showing Himself to us in the history of Mankind He is supremely illustrated for us in the form of Jesus and we are still thinking of God, but as the Son who shows us God the Father; when we think of God as showing us His will in our conscience, teaching us how to do better, helping us to think better thoughts we still mean the same God whom we called Father and Son revealed of God, and this last form we call the Holy Spirit.

The terminology of the classic statement of the doctrine of the Trinity as it is given in the Catechism is: "First,

I learn to believe in God the Father, who hath made me and all the world. Secondly, in God the Son, who hath redeemed me and all mankind. Thirdly, in God the Holy Ghost, who sanctifieth me and all the people of God." This is by no means adequate from the standpoint of theology, or from the viewpoint of the understanding of the child.

With this as an introduction to the Apostles' Creed, we might say there seems to be no reason why they should make a particular study of any particular doctrine or creed of the church at this age. The full meaning of all the phrases is beyond the understanding of many adults, and certainly much more beyond the understanding of children. Introducing them to adult ritual and forms will only add to their sense of mystery and uneasiness at this time rather than to their sense of joy and security. However, as some denominations do expect their Juniors to be versed in the essence of the Apostles' Creed, we give herewith the wording of the Creed as it appears in one Junior Course of Study:

"I believe in God the Father Almighty, Maker of heaven and earth and in Jesus Christ his only Son our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

"I believe in the Holy Spirit; the holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen."

For the Junior child such an affirmation is simply bristling with question marks, for it is out of the question to expect him to understand either the terminology or the theology at his age. We leave this subject with the question: would it not be better to wait until the child has reached adolescence at least before attempting to give him such a weighty affirmation as this to avow? In an earlier discussion of the Lord's Prayer we saw how confused the children become who try to repeat what they think they have heard adults say. Is there not a chance of similar misunderstanding in the Apostles' Creed should it be introduced at too early an age?

THE CHURCH

Instruction given in preparation for Church Membership

THE CHURCHParable of the Child Who found the Way of Life.¹²⁰

"Behold, a child went forth on a Sunday morning to learn of the way of life. Arriving at the church door he found it open, but no one there to show him the way he was seeking. He, being naturally active and of an inquiring mind, saw no reason for wasting the time in idle waiting. So he employed the moments with playing leapfrog over chairs, investigating the internal workings of the piano, and drawing silly pictures upon the blackboard. When his teacher arrived, late and quite breathless, she found that her words must be scattered among the thorns of mischief sown the first fifteen minutes, and the thorns grew up and choked them. Moreover, the child, thinking this to be the way of life, continued ever after to be tardy at all appointments and to behave in disorderly fashion in the church.

"Another child went forth on Sunday morning to learn the way of life. More than all things else he desired a story which would make the interpretation of the things about him plain so that he might understand. His heart burned within him as his teacher began the time-honored phrase, 'Once upon a time.' But as she scattered her words the door swung to and fro many times. The Shepherd of all the flock did convey his greetings to her with a handshake. The Scribe came to speak with her in whispers pertaining to the enrollment of the child and some others. He who held the money bags tapped her on the shoulder and demanded something for his bag. These officials, having eaten up many minutes, flew away to their several tasks and the story did not reach a conclusion. And the child did not find the way of life which he was seeking.

"Another child went forth on Sunday morning to learn of the way of life. And he received the words of his teacher with all readiness and listened to a story from the Holy Book with great eagerness. But on turning around he beheld a copy of the same Holy Book doing service of holding up the piano in place where a castor was lost and he said to himself, 'Lo, this Book is not holy, for if it were it would not be used in this manner.' He also beheld the Christian flag trailing its whiteness on the floor in a dusty corner, and a signboard, whose duty was to announce a sale of pastries, leaning up against the picture of the Sistine Madonna. Therefore, said the child to himself, 'Neither is this place holy,' and when his teacher whispered to her neighbor during the prayer he was quite sure of it. Therefore, the words of this teacher, although they sprang up straightway because of the eagerness of the child, withered away because there was no soil of reverence where they might take root. Moreover, the child, thinking this to be the way of life, continued in the spirit of irreverence toward all holy things.

"Still another child went forth on a Sunday morning to learn the way of life. As he entered the church door his teacher put into his hands a task for his itching fingers and his busy brain. As he fashioned the gift which was to speak of love to the brother who needed him, his teacher said, 'Lo, this is the way of life, to serve thy fellowman.' And the child said within his heart, 'So will I serve.' In the quiet of his classroom, where the door did not swing to and fro, she told him the story of the One who 'went about doing good.' 'Lo, this is the way of life, to love as He loved,' said she. And the child said within his heart, 'So will I love.' With reverence the teacher bowed her head and the action spoke louder than her words, 'Lo, this is the way of life, to worship the God above.' And the child worshiped, too. Soft music and sunshine and the smelling of flowers spoke to him of the beauty of holiness though his teacher said not a word. The orderly closet and the clean room were not to be despised as they spoke of a wordless message, too. 'The way of life is very beautiful,' said the child, 'I will walk in it.' And the words of this teacher fell upon good ground and yielded fruits so that this child walked in the way of life unto the end." (Original source unknown.)

"At what age do you suggest that children should begin to attend the church service? My son is nine years old, and I think he ought to go, but he does not want to go. What do you suggest I do?" So asked a mother of her Pastor recently.

The question of the age at which children should begin to attend the adult service of worship is one which has often been discussed. Some maintain that twelve years is the age at which church attendance should begin; others say that nine years is the appropriate age; and yet others, that at the age of six when the children start to public school, they are old enough to attend the church service.¹²¹

Statistics show that about 70%¹¹ of our present membership came into the church from the Church School, and came before the age of fifteen. It is this potential adult group we wish to consider at this time. In every modern church,

Pastor and officials are facing a serious problem. "What shall be done with the uninformed, uninterested, non-attending, non-supporting members?" This problem of adult indifference must be dealt with. The cause of the indifference will largely be found in the lack of time given to, and lack of interest generated in the members of the Preparatory classes.¹²³ We do not say that the whole problem of indifference on the part of the adult church member rests only here. After persons are admitted into the church they should be given definite tasks, their interests must be held, they must be properly shepherded, but we want to stress the importance of proper training before persons are admitted to church membership.¹²⁴

What are the religious experiences of Junior Boys and Girls? Their life is becoming more complex, they are hearing and understanding the conversation of adults and older boys and girls more fully than they have in the past, they are interpreting the things they see in the church and in the life about them, and they are beginning to reach some conclusions and formulate problems for which they are seeking solutions.

Fathers and mothers and friendly adults who are willing to talk with Juniors mean a great deal to them. Teachers in the church school, if they have won the respect of the boys and girls may do as much as anyone else if not more, in helping boys and girls form Christian ideals and discover the Christian way of living.¹²⁵

Everything which enters into the learning experience of the children is of value, including the personality of the teacher, the room and equipment provided by the church, the materials of worship, the course of study, and all of the activities which will grow out of it.

Christian character cannot be developed apart from day by day living. The concern of the church therefore extends to every experience which in any way affects the life of a child.

The church desires that every child shall have the best possible opportunity for good health, proper food, suitable clothing and normal bodily development.

The church desires that every child shall be understood and treated as a real person capable of worthy membership in home, community, church and in the family of God, even while he is a child.

The church desires that every child shall have the privilege of the best that any of us know about Christian ways of living.

The church desires that every child shall know, love and trust God, shall feel at home in his world, and find joy in Christian life and service.¹²⁶

The characteristics of the children of the Junior age should be given a moment's thought for this will contribute to the techniques used in the learning process of the children.

Juniors are seldom still. They like to find out about things about them, to do what other people are doing, to have

the attention and approval of other people, to do things, make some things, and to see things happen. They like to have their own things and to collect objects interesting to them. Junior children seem to be naturally trusting, sympathetic, and friendly. Juniors possess a spiritual nature which enables them to trust, love and worship the Heavenly Father. More now than at any future time, the children of this age differ from each other.

It is evident therefore that the church's interest in these children must extend far beyond what actually happens at the church building itself. The nature of our subject brings us to the consideration of those provisions in the program and plan of the church both locally and in a broader concept, to meet the needs of the Junior Age. Some such provision as the following is possible in every church:

1. A definite recognition of the place of the children in the church program. A definite part which the children can feel at home, in the church activities.

2. A part in worship and planning together with other agencies of the church for participation in activities they can appreciate and understand.

3. Leaders who seek to understand the nature and needs of children, who will use the best of their ability whatever techniques and equipment are available in the elucidation and instruction of the Christian Concepts which we are trying to

foster in the Junior age children, who will supply sympathy, love and guidance in Christian living, will do more than any other sort of agency to bring the children in their highly impressionable years to a sincere, consecrated understanding of the Church and its function in the hearts and lives of its members.

Children do not come unaided into a satisfying relationship with God; moreover, it takes time and many experiences to bring about this desired relationship. Let us consider some of the needs of children:

A child needs a guide in his search for God; he needs to have his questions answered in such a way that reverence for God is increased; he needs help in finding out what God likes his children to do rather than what God looks like. A child needs opportunity to associate God with every day experiences, not just with Church and Sunday school. This means enlistment and cooperation from parents in relating the happenings of the day, with God. The child needs association with adults whose hopes are real and joyous. He needs help in becoming familiar with materials which contribute to his worship, such as: prayer, songs, verses, recognition of the manifold wonders of God's gifts to man; appreciation of God's gifts, and opportunities to do something to please God.

Juniors are in that period when the challenge to courage is the birthright of every child. Such songs as "I would be True," "This is My Father's World," "Just as I am, Thine Own to Be," appeal to them. A teacher who will leave

no stone unturned to enrich the lives of boys and girls by acquainting them with these songs is helping to build the type of Christian concepts we want our boys and girls to grasp firmly.

Juniors are apt to rush into whatever they undertake. Why not turn this surcharged energy to that end to which we wish to direct them? Assuming someone is just beginning this study of the Church and its principles with a group of Juniors we may enlist their interest by asking them certain details to find out about their own church, viz. who is the oldest member in the church, for how long, why has he remained a member so long? Find something interesting to tell us about the Church building; about the pulpit, the symbols, etc. Ask the minister to tell the story of former pastors; from the church treasurer, get a report of the benevolences of their own church. The minister should remember that a definite part of his service in any community is his ministry to the children. Herein lies the most satisfying and fruitful fields of service for the bringing in of the Kingdom of God.

In the past this very responsiveness of the Juniors has been played upon by unthinking or ill-advised evangelists who have given the "altar call". This group appeal should be avoided. Every normal child experiences a series of religious culminations; One of these at about eleven or twelve years of age. The over-ambitious teacher wanting to have her entire class unite at Eastertime urges the hesitant: "They are all going to join. Don't you want to go, too?" Most any

normal child would, but the desire arises out of her loyalty to the group rather than from her devotion to Christ or the church. It is comparatively easy to stampede not only the class, but large sections of young people by such an appeal. Boys, more than girls, are hero worshippers, and if someone they liked asked them to decide for Christ and unite with the church often they will accede to the wish, not because they understand it but because they want to please their leader. From the foregoing one may see a part of the Teacher's responsibility toward these Juniors is not only to lead them toward the Christian interpretation of the principle doctrines of one's church, but to safeguard the child from accepting these vows and obligations before they know what they are doing.

What do we wish the Juniors to learn? is asked and answered by Sarah Green.¹²⁸ She lists seven objectives for which we should strive in our instruction of this age group: (1) We wish to have them experience companionship with God which will carry over into every moment of their lives. (2) We wish them to have a growing appreciation of Jesus and learn more of his life and teachings. (3) We want the boys and girls increasingly and joyously to practice Jesus' ideals and principles in everyday living. (4) We want the Juniors to desire and learn how to share in building a Christian community and world. (5) The Junior needs to learn how to become an intelligent and helpful member of the church and an enthusiastic participant in its work. (6) We want the boys

and girls to accept a Christian interpretation of the universe and lastly (7) The Junior's learning needs to include an increasing knowledge, understanding and appreciation of the Bible and other religious experiences of the race. These are desired ways of behaving. Behind this lies the desire to act, this is based upon knowing more about the things for which the church stands and appreciation of the services and history of the local church as well as The Church in its larger concept.

Children will have many experiences which will help them to realize that people join the church. They will see others received into the church; they will hear the pastor announce the names of people who have joined the church; they may hear the pastor say how many members the local church has; they will likely hear the pastor say: "If there is anyone here who would like to join the church, please come forward." It is therefore perfectly natural that they themselves will want to know what it means to join the church. We do not presume to give any expression as to the exact time or age when this step can normally be taken. If it were the desire of the teacher of children even younger than nine they could be led to join the church simply because they would follow suggestion, but the Junior children can understand very definitely what joining the church means. It is the duty of Christian parents, teachers and pastor to help them to understand and to want to take the stand which this act typifies.

Mary Skinner¹²⁹ recommends that it is particularly desirable to have children received into the church membership

at a time when no adults are received. She asks in an article¹³⁰
 "Are Children Members?":

Just as we want to help the children from their earliest years to feel at home in the presence of God, so we want them to feel at home at the church building and in the plans and activities of the congregation which are within their understanding.

How may this be brought about?

By having equipment and personnel adapted to the needs of these children, is her answer. Allowing them to engage actively in some activity such as: helping pay for new hymnals,¹³⁰ planting new shrubbery,¹³¹ hanging their favorite picture in the study of the pastor for his enjoyment, making something for his use, and by a course of study which emphasizes these salient features involved in church membership.

The forging of a close chain of friendship between the Pastor and the children of his church is a vitally necessary feature. As the children learn the value of a "resource person" in the figure of the Pastor, as he instructs the children in the pre-Easter class a bond of friendship and confidence is made. With him rests a grave responsibility in giving plenty of time for the infiltration of all these new ideas to these impressionable boys and girls. What tragedies in the name of religion have been committed in this class of preparatory church members! With all these auxiliary factors which have been mentioned to stimulate and arouse the anticipation of the child as to what joining the church means, what a farce it is to rush a child through a short six weeks course just prior to Palm Sunday, then following the reception into church mem-

bership on that Sunday, to immediately drop all interest in these new found members!

Dr. Tobie¹³² in his booklet "At the Beautiful Gate of the Church" tells how his boyish dreams and high resolutions were crushed and disillusioned by the crass way in which he was inducted into the august body of Christian Believers.

Not only do we have objectives to induce Juniors to become Church members, but we should maintain those objectives and maintain that interest after they have taken this decisive step. Two such objectives are paramount: To help Junior boys and girls develop the desire and the ability to help make the world in which they live increasingly Christian; To develop within them the desire and ability to be participating members of a church society.

Although these purposes undergird all our work, they become of major importance in the months (not simply weeks) preceding and following Easter. Much splendid source material in how to train workers in Evangelism is now available and this should be made accessible to those teachers who are directing the activities of Juniors.¹³²

The responsibility of the church is both direct and indirect. The time it has to control the child is very limited. Hence in the process of education its influence must be chiefly by indirect means. As Mrs. Weiman has pointed out¹³³ the Family must be made a vital part of the church's undertaking and be engaged to cooperate in the task of preparing the child for intelligent participation in church membership. There

will have to be a close "tie-up" between the world the child knows before church membership and the world the church wishes to introduce to him. This can be done by an extended, intelligent course of study of materials well within the grasp and of a nature challenging to the age group under consideration. Chave, has found "God's Wonder World"¹³⁴ very helpful for nine year olds and The Life of Jesus¹³⁵ for eleven year olds.

The life of the Junior involves much more than emotion. There is knowledge, to say nothing of reason and the will. If the entire life is to be won for Christian service, the appeal must be more inclusive. For instance, take the matter of knowledge. The Junior is mastering new facts every day. He is rapidly becoming acquainted with the actual world of men and institutions. Before he can intelligently decide for Christ he must know who Christ is, the type of character he stands for, and what he wants one to do. Then he must know something about the church, its history, its objectives in the world, and what it is now doing. He must see Jesus as a noble ideal and the church as worth joining. It is to lay this broader and more adequate foundation in the mind and heart of the Junior that the Preparatory classes in church membership should be established. The goal we seek is not a life persuaded against its will, but rather a life which both sees and feels that Jesus has a "right to every service I can pay."

There is less perceptible religious culmination with some children at this Junior age than in others. When a

Junior is surrounded with a warm Christian home atmosphere, Dr. Guy O. Carpenter recommends receiving such a one into the church, but he also cautions that as a general policy this practice receives little favor. The Juniors should be protected from undue pressure, attention being centered upon the department programs and personal conferences allowing life commitments to emerge as they will, sometimes not until the adolescent period.

It will be noticed that throughout the churches with the modern viewpoint, there is a marked tendency away from the old catechetical question-answer parrot repetition method of indoctrination; the whole emphasis today is not on pouring information into the child mind, but in developing his experimental areas of learning. He does not repeat answers to theological questions in terminology beyond his understanding, but he lives through experiences where those same questions are presented. Through the progress of trained leadership the endeavor to work out in Church and Sunday School the practical problems and life-like situations which are most vitally affecting our growing population, will develop boys and girls into churchmen and women of the future. It is the opinion of a number of educators that our present crop of adults who are wholly or partially at least indifferent to the church is due in a large measure to the type of training they were given as children which did not fit them to meet their problems, coupled with a theological interpretation which had not kept pace with

scientific discovery. These present parents then, are not interested in coming to the church themselves and only half-heartedly encourage their children to do so. There is a whole field of re-education of parents which this paper can only suggest at this point where it vitally influences the work which the church is now engaged in, creating life-like situations for Juniors being introduced to the meaning of Church membership.

Children's concepts regarding the Church and the respect which is due it many times become a good problem for study. The formal type of curriculum expected a child to come to the building, sit like a small edition of an old man. Today however, there is more freedom. Where the church is used on week-days as well as on Sunday there is less restraint attached to the use of the building. Club meetings, "gym" practice, etc., held in parts of the church give opportunity for "running through the church" as some have expressed it. There should be a certain amount of freedom, yet abusive license should be checked. Lack of respect for church property such as Bibles, Hymnals, the defacing of either or the tearing of pages should become an object of study where such practices are excessive. But here again, if a close inspection is made, one will find the first offenders are usually adults and the children are only doing what they have seen done by the oldsters.

ACCOMPLISHMENTS IN RECENT YEARS

WHAT HAS BEEN ACCOMPLISHED IN RECENT YEARS TO
DEVELOP THE EXPERIENTIAL RATHER THAN THE CATE-
CHETICAL CONCEPTS?

No one has yet developed an adequate methodology in this field we have been discussing but such problems as these presented have been engaging the attention of experimental religious education and a beginning in scientific procedure has been made.¹³⁸

The difficulty with the acceptance of the standards of right and wrong by our young people is that we have tried to impose upon them our adult standards and have still been governed by the superstition that obedience is virtue.

If we have spoken to them of the will of God, it has been as a will that we have prepared to define. We have not sufficiently presented to them religious faith as the daring hypothesis that this is a world pushing on toward wholesome, abundant, joyous social life, and that it is their high and solemn task to find out how to further the great enterprise and their most craven failure if they hinder it.

When they have asked us what is right, we have not been brave enough to tell them that nobody knows so well what is right that he may presume to tell it to another, but that their generation must set to work to find out the right for itself; and that it is a hard task calling for thought, study, and investigation, but their duty is to undertake it.

Evangelicalism made its great protest against the formality which defined religion as meaning being baptized, learning a catechism, being confirmed, and the like. We must go

beyond this concept or we will lose all the value of our religious concepts for modern social life.

Soares¹³⁹ suggests that we need only a church, and that it consist of but two kinds of members: those who have grown up in its life, learning its ways but not yet mature enough for a self-directive acceptance of its purpose and enterprise; and those who have attained maturity and have affirmed with understanding and dedication that the church of their childhood is their own by personal choice. In this latter number will belong those adults who have not grown up in the church but have voluntarily joined its membership.

A very important requirement is that some significant names should be devised for these two classes of members. Perhaps the simplest nomenclature would be to keep the name "member" as it is now used for those who are in full standing and "communicants" where that expression is traditional (to the non-sacramentalist it is objectionable we grant). Perhaps the name "junior member" might be employed except there is such a wide range of usage of the word. Junior membership would be as informal but just as real as Sunday school enrollment is today. Tens of thousands of children, whose families have no church connection whatever do actually now have very definite experience of membership in the Sunday school, but we are insisting that this ought to be a church experience. If they have entered into the fellowship of the worshiping group, sharing its practices and its sympathies, they would most naturally feel themselves a part of it if we gave them the opportunity. Of course as in the case of the Sunday school

today, those who were mere casual attendants would have no such sense of membership.

The advance in thinking from the terminology of the Sunday School to the Church school and the experience of the Junior Church membership all indicate growth. It should be emphasized by the church and brought into the common consciousness on all possible occasions. With the abandonment of the Sunday School as a separate institution, there would no longer be the absurd distinction that elders go to Church and children go to Sunday School. All who were participants in the exercises of the institution of worship would be recognized as attendants at church, and would feel that they had been a part of the church.

The status of the junior membership would be a happy and satisfactory experience with no sense of that precarious character which now attaches to the childhood situation in the non-sacramental churches. There is nothing derogatory in being a Junior. No sense of exclusion exists when the church accords to children the status which belongs to their immaturity and gives them a title which indicates that they are regarded as progressing appropriately toward complete status.

In as much as it is definitely understood that the junior membership extends through the elementary division of the church, approximately through the twelfth year, there would be no expectation on the part of pre-adolescent children that

they should move forward to the fuller status. This is one of the most serious disadvantages of the conversion system, or the decision day technique. The church feels under the obligation of calling its boys and girls to a supreme duty and at the same time of discouraging the younger children who are as eager to perform that duty.

This change of emphasis has brought forward a need for change in materials used for instructing these Juniors. In response to an appeal to the leading denominational publishing firms to send samples of the instructional materials used by the various Church Bodies, we find a very divergent assortment, ranging from the traditional catechism still used by the more formal communes viz., Lutheran, Episcopalian and Catholic, to the Work-book type of experiential instruction used by the Presbyterian Board of Education and others. Using these examples as representative of the materials used by all church groups, we may evaluate our findings:¹⁴⁰

WHAT HAS BEEN ACCOMPLISHED IN RECENT YEARS TO
DEVELOP THE EXPERIENTIAL RATHER THAN THE CATE-
CHETICAL EDUCATIONAL APPROACH?

An evaluation of the manuals prepared by the different denominational publishing houses representing the various branches of the Protestant Christian Church shows a marked improvement in the way the information is presented to the child who is soon to become a member of the church.

The following pages list and describe the various manuals and pamphlets used by the Churches represented.

Those Churches represented are: Baptist, Christian, Congregational, Episcopalian, Judaism (Reformed Church), Methodist Episcopal, Presbyterian, and Quakers (Friends).

1. A COURSE FOR THE PASTOR'S CLASS (Congregational)

Jesus and the Christian Life

This course consists of seven lessons, dealing in turn with the following subjects:

What is a Christian?

Jesus, My Teacher - About God

Jesus, My Friend - About Prayer

Jesus, My Master - About the Kingdom

Jesus, My Saviour - About Sin

Jesus, My Saviour - About Salvation

About the Sacraments

As the introduction tells us, the compilation of this booklet was the result of twenty-five years of actual experience with successive classes of boys and girls. The purpose of the course is not to teach the material arranged herein in the form of a catechism or a creed, nor is it a Bible drill. It does not pretend to include all there is to teach children about Jesus and the Christian life. But it is an attempt to awaken, guide and interpret a genuine Christian experience in language appropriate to children of 11 to 14 years. Dr. Street, the compiler believes that an experience should always precede a doctrine about that experience. There are helpful hints given for one using this manual.

2. CONVERSATIONS WITH THE TRAINING CLASS (Congregational)

Mr. Edward Weeks Cross has arranged this booklet in such a way that the Pastor or Leader using it, can not only talk about the subjects included, but can read it to the children with full comprehension of what the subject matter is and

how it is useful in the lives of boys and girls. Chapter headings are self-explanatory of the material covered.

The Naturalness of the Religious Life.

The Difference Jesus Christ Has Made.

What it Means to Be a Christian.

Why There is a Christian Church.

Why a Christian Should Join the Church.

The Sacraments.

The Opportunities and Obligations of Church Membership.

At the end of each Chapter there are suggestions for further study along the subject introduced in the previous chapter. This manual is not as complete as the first one mentioned, and should be used with the one before mentioned for a complete course in Training for Church Membership.

3. COURSE OF TRAINING FOR CHURCH MEMBERSHIP (Baptist)

This small sixteen page pamphlet as prepared by Charles W. Gilkey is used by this denomination as a brief course of training for boys and girls seeking to become church members. It contains suggestions for the pastor conducting the class, and has boys and girls from ten to sixteen in mind in its preparation. He makes one very wise comment, "I have found it very advisable not to make any distinction or division within the class that might embarrass those who for one reason or another do not join the church. The class is announced as one for those who wish to think and talk over these questions, and it is made plain that joining the class does not commit anyone to a further step." This is a commendatory precaution, for too frequently such an admonition is not given

and on some occasions leads to unpleasant reactions for the children. This booklet is not offered as a complete system of Christian theology, nor as a complete report of Christian experience. As is to be expected, there are vast ranges of Christian truth and life which are not touched upon at all, but it well lives up to its aim and purpose which is, to bring home to the children the simplest elements of Christian faith and purpose. Instead of the traditional catechetical method, where the child simply answered with the expected response, this book uses the question and discussion technique, which is a decided step forward, for it gives the children an opportunity to ask for further elucidation of those terms, phraseologies and symbols which were denied the child under the aforementioned system of imparting knowledge.

This Course of training is divided into six lessons arranged as follows: (1) The Voice of God (introductory lesson); (2) The Call of Jesus; (3) Being a Christian - which involves five points: a. We should be Christians because we need Christ (Matt.5:48); b. Because the world needs real Christians in school, city, country, world; c. Because Christ loves us (John 15:13,14 and 3:16; d. What will help us to be real Christians?- reading and meditating on the Bible, lessons; and d. We get help from God in prayer; (4) What does it Cost to be a Christian (Phil.2:6-8) is well thought out and presented. This section closes with these words: "Consider now very carefully whether you think being a Christian is worth all that it costs. Let us ask God to help us to be brave true Christians whatever it costs. (5) Deals with

Joining the Church tracing from 2:3 of Timothy as Paul long ago worked to establish the Kingdom of God on earth. After presenting the chief contribution of a number of Christian leaders throughout the ages, the suggestion is made you close with some such question as: Do you think they lost anything by their sacrifice? Some people try to be Christians without having anything to do with the Church. Do you think they lose anything by that themselves? Do you think they help the cause very much? (6) The last section gives the Baptist interpretation of the Baptism and the Lord's Supper.

For denominational purposes this pamphlet is adequate, and does present many modern educational teaching approaches.

4. STUDIES IN BIBLE TRUTH (Christian Board)

This study course prepared by Horace Kingsbury is designed for "use in Bible schools where Easter Sunday is observed as Decision Day." The chapters are so arranged that they may be used as supplements to the regular Bible school lessons for the thirteen weeks immediately preceding Easter. There are the aforementioned thirteen divisions arranged as follows: (1) The Bible: emphasizing the meaning of the word Bible, the Bible is a twofold book, is a loving book, is a sacred book, is God's book, and should be the Christians' "only rule of faith and practice." Each chapter concludes with six questions. (2) The Heavenly Father, Gen.1:1, Ps. 14:1, John 4:24, I John 4:16, 3:16, Matt. 14:5, Col. 2:9, 2 Cor. 4:6, John 14:9 climaxing with the Lord's Prayer. (3) Sin: story of Man's first transgression. "Sin is a person's

own voluntary act, and while he may suffer physical consequences from the sins of others, he will be required to account for the deeds done in his own body. Some such interpretation as the following would stick a long time in a child's mind:

"Try spelling sin. It contains three letters. The first of these is 'S', and that reminds us of the serpent who contributed to bringing sin into the world. The last letter is 'N', and that stands for nothing, for sin is emptiness; there is nothing worth while in it. Between the first letter and the last is a great big letter, I. The only safe thing to do with this heart-center of sin is to let it be crucified with Christ so that, 'it is no longer I that live, but Christ liveth in me. (Gal.2:20)."

(4) The Saviour of the World. Who was this Saviour?

a. His name was called Jesus, he was a man, but never sinned, he was the friend of sinners, and more than that, he was the Saviour of the world. (5) The Gospel, the meaning of the word, Paul's use of the term (I Cor.15:3-4), the acrostic arrangement of John 3:16 viz:

God so loved the world, that he gave his
Only begotten
Son, that whosoever believeth on him shall not
Perish, but have
Eternal
Life.

The gospel simply defined means "salvation through Christ," Paul's words: Rom.1:16. (6) The Holy Spirit means, divine person (John 16:8-11). I Cor.1:21 and John 14:17 are used to show the "Holy Spirit did not work to dispense with the word of the gospel." (We see here again the odl formal am-

biguity which is so confusing to Juniors.) The gift of the Holy Spirit; the body as the temple of the Holy Spirit, Walk by the Spirit are all explained only by citing scriptural references which does not clarify the original difficulty in the child's mind at all. Chapter (7) Dealing with Faith first asks the question, answers by citing Heb. 11:6, Heb. 11:1, Matt. 8:10-13; and Rom. 10:10, Mark 16:15-16, and closes with another "suggested acrostic":

Forsaking
All
I
Take
Him

It does not seem at all justified to claim that such a verse defines Faith, as is the evident intent of the arranger.

Chapter (8) on Repentance asks: "What is repentance, What influences people to repent?" And answers, "Godly sorrow worketh repentance unto salvation" 2 Cor.7:9-10, Rom.2:4, Acts 3:19-20, concluding "Repentance manifests itself in confession of sin and prayer for forgiveness, in restitution, reparation and in a new life of love, obedience and service." Much the same arrangement of definition, question and answer from citing scriptural verses to make clear the definition (which it does not accomplish) is carried on through the subjects of Confession (Chapter 9). Chapter (10) Baptism, stressing immersion; Chapter (11) The Church; the Lord's Supper --(12) The Christian Life --(13); and attempts to draw all points to a conclusion by Chapter (14)--The Wisdom of Early Decision. This booklet is decidedly catechetical and the work expected of the children is far too difficult. The sub-

ject matter is presented in a far too theological, technical manner to be of any aid to the bewildered child.

5. THE PRIMARY AND JUNIOR CATECHISM (Presbyterian)

It is interesting to note what a complete change has taken place in the period of a short six years between the above named manual as arranged by Rev. George S. Carson which is a beautiful specimen of the old formal, catechetical imparting of knowledge of the church to the child - and the 1938 Manual for Communicants' Classes as prepared by Walter David Knight, well arranged (both Teacher's and pupil's manuals). The former is a small book $3\frac{1}{4}$ inches by $4\frac{1}{2}$ inches, while the latter is a large work book $8\frac{1}{2}$ x 11. The work book is attractively arranged, with enticing blanks just waiting to be filled in. The assignments at the end of each section cover the same general information which is used in the former small book, but the mental attitude of the child has undergone a change with the putting into his hand a book which urges him on to complete each assignment. There are eight chapter divisions which will speak for themselves.

Chapter I Introductory discussion; II The Bible (characteristics, name, books?, why written, kinds of literature included, divisions, II Tim. 3:16 and an adequate explanation of "inspiration" given. Good introduction to "Gospels", Bible teaching quizzed concerning certain O.T. & N.T. passages. Chapter III begins with a story, incorporates some poetry and throughout is couched in vocabulary the boys and girls

can easily understand. Bible references for their own questing are listed concerning "the different names for God". Chapter IV deals with Jesus Christ, God's supreme revelation of Himself. A good outline is given, short sentences, clear divisions in the outline, words and sentences so arranged as to avoid, if not all, at least a very great degree of uncertainties and misconceptions. Chapter V, Salvation, is well worded and by contrast with the former (4) Manual is decidedly superior to any so far listed in this evaluation. Chapter VI deals with the Church and by a couplet catches the eye and thought of the child at first glimpse:

What kind of a church would my church be
If every member were just like me?

Chapter VII suggests "The Way to Grow", by Prayer and devotional life. The elements of these two ways are arranged for free expression and discussion. What is prayer? Such as Adoration, confession, supplication and Intercession, concluding with a verse or two from one of Tennyson's poems. "More things are wrought by prayer than this world dreams of." Other occasions for prayer viz. Thanksgiving, Dedication are then discussed. The Ways of Prayer are discussed, such questions as Why do men pray, How shall we pray, Why do we say "For Jesus' sake", Why do we say Amen, Where is God when we pray? Postures to assume when praying, the searching of the individual heart on such subjects as Do I pray, Why? When? How? Is prayer a natural and vital part of my daily experience, For what do I pray, Should I pray aloud or silently, How do I expect God to answer my prayers, Do I think of prayer as an ATTITUDE OF LIFE, not just asking for blessing, so that all my life is

lived in the conscious presence of God? Chapter VIII introduces the subject Myself and the Kingdom of God. Questions pertaining to Christian living are studied and discussed in this section closing with a defining of Christian Stewardship and service. Matt. 13:1-53 is to be read in connection with the subject Kingdom of God. The last of the work book deals with Christian missions, God's promises and the Christian's Eternal Hope. Affixed at the end of the work book as a sort of Appendix is what is called the Shorter Catechism which shows the catechetical method cannot be entirely divorced as a procedure from the modern experience-centered arrangement just yet. It is a very wholesome sign however, to find such a work book as this being used and only four pages being devoted to the old-type practice. Used as supplementary material as it is in this work-type project we would say the question and answer method may be a good review technique for more deeply impressing the data upon the minds of the children. This material would be given the range of S plus, for it is more than satisfactory in the training of Juniors for church membership. Both the pupil's and the teacher's book is well arranged.

6. THE CHILDREN IN THE CONGREGATION (Southern Methodist Episcopal)

This is merely a 5¢ pamphlet of Chapter X taken from the book of the same name written by Mary Alice Jones, Director of Children's Work International Council of Religious Education.

There are no suggestions given in this chapter on preparing boys and girls for church membership, but rather, the emphasis is laid on the child in the morning Worship Service of the Church. Many helpful suggestions are given for the field in which the author is writing and in that respect it is commendable but is without merit for the question as we are considering it.

7. THE CHURCH CATECHISM (Episcopalian)

As one will naturally expect from the title of this pamphlet, the traditional question and answer method is used in this "Step Catechism", which is planned for easy and attractive memorization, being a reprint from pages 283-295 of the Episcopalian Prayer book, together with explanation of Meaning of the words as compiled by Rev. Wm. Walter Smith.

An interesting item is printed on the cover: 710,000 copies published (1933) by the Morehouse Publishing Company. This should serve as a stimulus to those using the experience-centered approach.

As indicated, this booklet has its subject matter divided into twelve "steps". They are as follows: I - Holy Baptism, the Entrance into God's Family of the Church, Our Covenant with God; II - The Creed, the Body or Foundation of God's Church, Duty to our God, Our Christian Duties. This section is divided into Our Christian duties, Duty to our God, v-x Duty to Our Neighbors. Iv - Remember to keep holy the Sabbath-day. The explanation of the Commandments follows the

memorization of the same. Question 11 asks: What is your duty toward God? The answer appears as follows:

| | |
|------------------------|-------------------|
| My duty towards God is | with all my heart |
| To believe in him, | " " " mind |
| To fear him, | " " " soul, and |
| And to love him, | " " " strength. |

Division IV is headed Our Form of Worship, and places special emphasis on the Lord's Prayer, the Worship of God's House.

Under this subject the following questions and answers are given:

QUESTION: When were you made a member of the Church?

ANSWER: I was made a member of the Church when I was baptized.

QUESTION: What is the Church?

ANSWER: The Church is the Body of which Jesus Christ is the Head, and all Baptized People are the members.

QUESTION: How is the Church described in the Apostles' and Nicene Creed?

ANSWER: The Church is described in the Creeds as One, Holy, Catholic and Apostolic.

QUESTION: What do we mean by these words?

ANSWER: We mean that the Church is:

One: because it is one Body under one Head;

Holy: because the Holy Spirit dwells in it,
and sanctifies its members.

Catholic: because it is universal, holding earnestly the Faith for all time,
in all countries, and for all people; and is sent to preach the Gospel to the whole world;

Apostolic: because it continues steadfastly in the Apostles' teaching and fellowship.

QUESTION: What is your bounded duty as a member of the Church?

ANSWER: My bounded duty is to follow Christ, to worship God every Sunday in his Church; and to work and pray and give for the spread of his kingdom.

QUESTION: What special means does the Church provide to help you to do all these things?

ANSWER: The Church provides the Laying on of Hands, or Confirmation, wherein after renewing the promises and vows of my Baptism, and declaring my loyalty and devotion to Christ as my Master, I receive the strengthening gifts of the Holy Spirit.

QUESTION: After you have been confirmed, what great privilege doth our Lord provide for you?

ANSWER: Our Lord provides the Sacrament of the Lord's Supper, or Holy Communion, for the continual strengthening and refreshing of my soul.

Thus quite naturally the IXth step pertains to the Sacraments, the Means of Grace, Provided in God's Church. The step X explains and questions regarding the Holy Baptism, Step XI questions regarding the elements of the Lord's Supper and Step XII concerns the orders of Ministers in the Episcopal Church and their officers.

It is interesting to note in connection with this evaluation that Bishop McConnell was not wholly correct when he stated that "the Means of Grace was peculiarly a Methodist doctrine", but rather, we trace Wesley's debt to the Church of England in his retention of this precept in the rules and regulations he set up for the body of believers who in time became known as Methodists.

A last small item of note which we would consider at this point is how determined the examiners are that this Catechism be well known, for a section is set aside at the bottom of each page where the Catechist must sign affirming "This step...of the Church Catechism has been recited PERFECTLY", before the child can turn the page and learn the next section. We in imagination, can hear the Educators in both contrasting schools defending their positions at this point.

8. THE JEWISH IDEA OF GOD (Jewish)

Some may question the right of this pamphlet to appear in such a listing as this, as only one phase of the subject is considered, but as this is an evaluation of all the materials which were sent in answer to the aforementioned request, we contend it has a right to be considered.

The pamphlet is one of a series published by the Union of American Hebrew Congregations. The essay is designed to convey information on a particular phase of the Jewish religion, others dealing with Jewish history and other religious subjects. They are prepared by the Tract Commission appointed jointly by the aforementioned Hebrew Congregations and the Central Conference of American Rabbis and are intended for general distribution. This particular essay is prepared by Rabbi Samuel S. Cohon, and is the most recent of the series, being the twenty-eighth.

He divides his subject matter into the following divisions:

I. Evolution of the Idea of God

- a. Prophetic insight
- b. Rabbinic Beliefs
- c. Philosophic ideas

II. The Reality of God

- a. Divine Unity
- b. The Cosmic God
- c. The Personal God

As this subject was not arranged for teaching purposes, it would be unfair to judge its usefulness in that category. The subject matter given is well arranged and has the modern religious and philosophic concepts. The writer has an engaging though scholarly manner of presenting his material.

- | | | | |
|----|-------------------------------------|---|----------|
| 9. | THE PENN TEACHER'S MONTHLY |) | |
| | |) | |
| | THE PENN JUNIOR QUARTERLY |) | (Quaker) |
| | |) | |
| | THOUGHTS OF GOD FOR BOYS AND GIRLS) | | |

The first two of these publications are the Pupil's and the Teacher's manuals for the months April, May, June, 1938. Beginning with April 3, a Teaching Unit "My Church" is continued throughout the four Sundays of April. Lesson I - Workers in my Church; II, Becoming a Church Member; III, Jesus and my Church; IV, The Beginning of the Christian Church.

We are more particularly interested in the second Lesson, for in this presentation we have stated the meaning of membership in the Society of Friends. Reference is made to the Yearly Meeting Discipline for actual requirements. The

procedure follows somewhat these lines: A representative of the Pastoral Committee is invited to visit the class and give information regarding how it is possible to become a member "with the Friends," then as Mrs. Lowe explains "not just anybody would be able to join our Church."¹⁴⁰ First of all, we need to become acquainted with Jesus, and too, we then must decide that we want him for a close friend. Then if our parents have been Friends, the children are "Associate Members" of the Meeting. When we reach the age when we wish to be made "Active Members" we make such request and it is presented to the Pastoral Committee and they in turn present our application to the Monthly Meeting. When the Monthly Meeting has heard the application read, a committee of three people is appointed to visit the applicant, and they report at the next Monthly Meeting recommending that the applicant be accepted into membership.¹⁴¹

From all we could learn about this Society the emphasis is placed not on doctrines, creeds and memorization of church platforms, but upon experiencing. The adult leaders of boys and girls are urged to point out instances illustrating fellowship which may be shared, discovery of ways through which these juniors may participate in the work and worship of the church; again and again the element of service is stressed. The leaders are urged to acquaint the children with the many workers in the church, pastor, committee members, persons in official capacities having great responsibilities within the organization.¹⁴²

"Thoughts of God for Boys and Girls"¹⁴³ is a fellowship of prayer for children. The pictures, prayers, story material and the significance of the Lental Season is beautifully arranged for the understanding of the boys and girls. A very worthwhile collection of materials for the children we have been considering, containing handwork, songs, worship programs for Primaries and Juniors.

10. For some reason, the Methodist Episcopal Publishing Concern was far more liberal with their materials on this matter of preparation for church membership. The following materials were received:

1. EVANGELISM AND OUR WORK WITH CHILDREN, prepared by Sarah E. Green.
2. THE CHILD IN THE TEMPLE, A church Membership Training Course for boys and girls prepared by Clyde Lemont Hay
3. PREPARATORY LESSONS FOR CHURCH MEMBERSHIP, by Lucius H. Bugbee
4. WORKING WITH JUNIORS IN THE CHURCH, by Sarah E. Green
5. EVANGELISM WITH JUNIOR BOYS AND GIRLS, by Mildred O. Moody
6. ENTERING THE CHURCH, by The Board of Education of the M. E. Church
7. THE JUNIOR CATECHISM OF THE M. E. CHURCH
8. THE PROBATIONER'S MANUAL OF THE M. E. CHURCH
9. THE MEMBERSHIP MANUAL OF THE M. E. CHURCH

To evaluate this material in the briefest space possible, we will merely indicate chapter headings except where exceptional merit warrants further discussion.

1. Miss Green in her pamphlet attempts to answer the question, "What place do you give to evangelism in your work with children?"

The salient points of her discourse are: "Religion is a journey, not a destination." Religious Education is a continuous process in which the teacher is the guide. We must start where the children are. The matter of response adds to our caution in stimulating or leading children. Phrases should have significant meaning for the children, should deal with experiences they understand. Avoid putting children under pressure by undue persuasion to make decisions they are not actually ready to make. She closes her article by saying: "The Christian Church fulfills its purpose of making possible fuller living for its children and youth in the guidance, achievement and development of growing personalities."¹⁴⁴

2. The Child and the Temple is a set of ten story leaflets to accompany the Manual, Entering the Church. Mr. Hay in his introduction states: "Methodism frankly assumes the inherent status of the child in the kingdom of God. And as a consequence it involves the complete and intensive training of its children." This manual is used in conjunction with Lucius H. Bugbee's Preparatory Lessons referred to above and with Archie L. Ryan's little book, "When We Join the Church." Besides the stories referred to, the author suggests methods of training in Church Membership; calls attention to important

considerations for the Teacher; emphasizes the importance of the work of Training and the need of understanding the pupils; lists the objectives of Church membership training. He is emphatic in his position that personality is a major factor in Teaching. He discusses the principles and methods of teaching and closes by giving a plan for conducting the Class Session and outlines the program to follow in the class sessions.

3. Preparatory Lessons for Church Membership is a workbook type of arrangement much like the one previously described as being used by the Presbyterian Board of Religious Education. Twelve questions are asked each question constituting a lesson:

- (1) Why do we have temples, shrines and churches?
What is Religion?
- (2) Why do we have Christian Churches? What is Christianity?
- (3) Why do we have so many kinds of Christian Churches, that is, Catholic, Protestant, etc?
- (4) Why do we have a Methodist Church? What is Methodism - its origin and history.
- (5) What is Methodism? Its organization, government and work?
- (6) What is Methodism? Its General Rules (Adapted from Meth.Discipline)
- (7) What Do Christians Believe? (Three sessions)
- (10) What is Religious Experience?
- (11) What is the Value of the Church to the Community?
- (12) Why should I join the Church?

4. Working With Juniors in the Church has been taken as an approved text for use in the First Series Leadership Education Courses. The material covered in this booklet is listed after this wise:

- I A Parable - The Child Who found the Way of Life.¹⁴⁵
- II Our Juniors - Who are the boys and girls we teach?
- III A Program of work with Juniors
- IV Materials for Use with Juniors
- V Organizing Materials into Teaching Plans
- VI Ways of helping Juniors to Grow Religiously
- VII The Place for Juniors
- VIII Observance of Special Days and Seasons
- IX The Teachers of Juniors
- X The Home and Church Working Together

As will be seen, the material on actual preparation for church membership is not directly touched upon in this pamphlet.

5. Evangelism with Junior Boys and Girls, deals directly with how one becomes a member of the Church, Decisions and Decision Day and Recognition Day¹⁴⁶ and Reception into Church Membership.¹⁴⁷

This is a very valuable pamphlet and supplies that need felt by Mr. Tobie as expressed in his book.

6. Entering the Church is a mimeographed workbook which has the following twelve divisions:

- 1. What it Means to Me to be a Christian (Robert Allen-Christian) - a story.
- 2. What It Means to Others for Me to be a Christian (Some Good turns) - a story.

3. What the Church is. (Story - What is the Church)
4. The Methodist Church ("Pioneers Past and Present")
- a story.
5. The Services of Worship in the Church "The Explorers"
6. The Work of Its Minister "Explorers"
7. Honoring Christ in the Church "The Greatest Hero"
8. The Church in My Town "The Merry Company"
9. The Work of the Church at Home "Some Good Turns"
10. The Work of the Church Abroad "Bright Spots
around the World"
11. How One Becomes a Member "My Choice"
12. What Can I do as a Member? "When You Join"

By contrast with this Experience-centered approach which is the most recent publication in this field by the M. E. Board of Education, we have in both the Probationer's Manual (1937) and the Membership Manual (1936) the formal catechetical approach. It would be an interesting experiment to have some church divide its group of preparatory members into two classes and use both methods the same year and see just which group manifested the greatest amount of appreciation for the institution they joined.

7. Although the Membership Manual consists of nothing but questions and answers, the Probationer's Manual has a story then nine or ten questions and answers following the story. We might say "Entering the Church" was an example of the extreme right, the "Membership Manual" an example of the extreme left (conservative) and the "Probationer's Manual" the happy medium of the two educational approaches.

From a study of these manuals we may conclude there is a decided movement away from the formal or catechetical educational technique of imparting knowledge to the child, and a marked attempt to lead the children into an understanding of matters pertaining to church membership through means of experiences which they encounter during the study of this subject of Church membership.

The survey was not broad enough to state the percentile ratio of swing from one method of instruction to the other and as has been indicated, there are some denominations maintaining both types of instruction. In a subject of this nature only time can give the answer, but as the formal approach has been used so long we are fairly well informed as to what results to expect from that type, our interest now centers about this more recent approach and we are watching with interest to see wherein the experiential approach will accomplish the desired results of generating intelligent, active, purposive members for the Church now, and in the years to come.

WHAT CHRISTIAN PHILOSOPHY OF LIFE
DO JUNIORS DEVELOP?

WHAT CHRISTIAN PHILOSOPHY OF LIFE DO JUNIORS DEVELOP?

Religion is not a subject off by itself. We have gone far beyond the idea of sacred geography and sacred history. Religion is a phase of the on-going life of the people.

The church is undertaking to teach its children the meaning of the past in the light of knowledge we have today. This past is not to be ignored. It is part of our social procedure. How valuable if the school would undertake in its own scientific manner those phases of interpretation which all religious people would be glad for it to do.

Inevitably, the fundamental democratic philosophy which has led to statements of principles here in this paper would be accepted by the majority of Protestant Churches. Naturally we have liberal and conservative communities and the type of community and church body a child is subject to during its formative years has much to do with the type of philosophy those children will have after the training period is over. Authoritarian religion cannot be democratic. By its theory it must be able to teach truth and duty as revealed. To a large extent the same conditions obtain in orthodox Protestantism and Judaism. Truth is believed to be given in unchangeable revelation and therefore is not to be sought by social experimentation or criticism.

A child will begin to formulate his philosophy at a very early age. He discovers that certain actions on his part bring about certain responses from his parents, so al-

though he does not analyze what he does as a philosophy, nevertheless it is there.

The religion of the future is already in process among us and it has to a certain measure lost continuity with the religion of our fathers. If we consider the religion of Christians it is evident that millions of those who have found new meaning in their faith in the social idealism that has revitalized it, regard themselves as more Christian than ever. They call the roll of the great men of the Bible and of Christian history and feel kinship with them in essential thought and outlook, in the same faith, love and hope.¹⁴⁸

There is a marked manifestation of a new re-interpretation of Christian philosophy. The great concept of the victory of Jesus at Calvary means the enlarging growth of intelligent Christians, a renewal of the spirit of love, the conquering of selfishness, meanness, envy and the giving of self so that all may live, work, play, and worship by fulfillment of a definite act on the part of religious men and women. This is fundamentally the Christian philosophy of life. It means our society must be brought under scientific criticism, that every phase of our economic political and educational, family and personal, participation must be brought to the test: Does this promote the general well-being, if not, how can it be modified and improved? We are becoming more keenly aware, and are teaching our children to

see the message of Jesus, that "The Coming of the Kingdom" rests with each one of us, children and adults, working together to bring this to pass.

A Junior's philosophy of life? He has a challenging one. If he were unhampered by the prejudices of adults the Kingdom would not be long in coming. His philosophy incorporates The Fatherhood of God and man's relationship to Him, and the Brotherhood of Man, it incorporates right conduct both individually and socially.

A Teacher's affirmation, her attitude toward life, her Christian explanation to her children--all contribute to the formation of the child's philosophy. Likewise the same may be said of the home. Those things emphasized and lived in the child's environment all contribute to his philosophy of life. It is the responsibility of the church to shape and mould this into the Christian philosophy first expressed by Jesus, "Thou shalt love the Lord Thy God with all thy heart, soul, mind and body, and thy neighbor as thyself."

We have suggested elsewhere a Christian Philosophy for Juniors as a Way of Living (Thinking, feeling and acting). How do Juniors learn this Way?

Briefly, we would say that the child has learned a way of Christian living when he has learned to put into practice, according to his age, principles and truths. In other words, a thing is learned when a habit of doing or feeling has been

sufficiently formed to cause desired Christian reactions. If he has learned a desired response, then learning will essentially be thought of as that process by which the Junior's conduct has changed and improved. The teacher or leader's role in the learning process is an important one as he exercises skillful guidance as the change in conduct takes place.

Death may or may not have influence on children in their Junior years. Most of them have never seen a dead person, and do not know what bereavement is. A few may have, but they react differently. Some show no sign of grief, others are heartbroken at the loss of a relative or playmate. In 'have's study of this question he found "in the answers of 350 children to the three things of which they were most afraid, only two mentioned death. Their attention was centered on the present, the near and the now, and the future life had little meaning for them."¹⁴⁹ Here again the Leader of Juniors should be alert to catch opportunities to be helpful. One incident is cited of a child simply broken-hearted over the death of his mother, and when he timidly tried to approach his Sunday School teacher on the subject, she was so full of her story about Easter and how to tell that, she failed to grasp his urgent need!

"What has happened to Aunt Mary," or "Where has grandmother gone?" may give the parent or Teacher the opportunity

needed to present the question of immortality in its beautiful, Christian interpretation. One wise mother, when her son came to her likened the going away of an old lady in the neighborhood to the outgrowing of her son's suits which because he grew too large to wear them, were discarded, but the new suit was more his size and much better. "Grandma Harris," has only laid off this old suit which we knew her to wear and has put on a nice new dress and is, oh, so much happier for the one we knew had been patched and mended so long, she just couldn't wear it any longer.¹⁵⁰

XI. OUR AIM FOR THE FUTURE FOR THE JUNIOR AGE
CHILDREN OF OUR CHURCHES

XI. OUR AIM FOR THE FUTURE FOR THE JUNIOR AGE CHILDREN

It is an interesting and enlightening experience to ask a group of junior teachers: "What are your aims for the Junior children you are teaching?" Numerous answers are given. They usually include: to teach the Bible; to help juniors to live rightly; to develop good habits; to lead the boys and girls to Christ, etc. All of these answers may be summed up in the phrase, "Teaching a Christian way of living." The very word living indicates something active and having life. Our aim then is to guide and develop living, growing personalities into more Christ-like characters.

To have a share in guiding individual growing lives is a fascinating privilege. This is a very different aim from that of teaching the children by means of passing on so much information. Teaching growing persons is more difficult and challenging than teaching any materials, no matter how fine that material may be. Teaching a way of living, then, involves all the activities in which teachers and pupils engage for the purpose of effecting desired outcomes in the life and character of growing persons.

We may summarize our aim:

1. To help each junior boy or girl to achieve his or her best in life.
2. To become increasingly aware of God as a reality in his experience.
3. To grow in his desire and ability to co-operate with God's law for his own welfare and the welfare of others.

4. To grow in his ability to practice 'esus' ideals of living and make them operative in the world today.
5. To help each junior boy or girl to align himself with a church and be an ardent, unselfish participant, not a mere member.

Myers⁵⁾ asks What do we wish Juniors to learn? then proceeds to answer his own question:

1. We wish our juniors to have an experience of companionship with God which will carry over into every moment of their lives.
2. We wish the juniors to have a growing appreciation of Jesus and learn more of his life and teachings.
3. We wish our boys and girls to practice the Ideals of Jesus and his principles, more increasingly and joyously in everyday living.

The foregoing have been a general treatment of the aims we strive to bring about in the future of the Junior children. We also want them to learn what conduct is expected of them in specific situations in their following of the Christian concepts which we hope will impregnate the very fiber of the Junior's being, so deeply implanted, that adult conduct will also be influenced by these early patterns of life and conduct which it is our aim to instill. For example, learning to tell the truth even when so doing may mean punishment; learning to control one's temper; learning to stay by and finish a task begun; learning how to overcome the desire to tease; learning to obey and respect laws.

We must remember too, the junior's capacity for religious doing, and his ability to develop Christian attitudes are greater than his capacity for connected religious thinking. These usually evolve from day by day living.

Again, we wish our juniors to desire and learn how to share in building a Christian community and world, viz; building a Christian society at home, school, play and church and affording the early stages of his sharing in the establishment of a Kingdom of Love and Brotherhood.

The Junior needs to learn how to become an intelligent and helpful member of the church and an enthusiastic participant in its work.

We aim to so guide our boys and girls that they will want to accept a Christian interpretation of the universe. This leads us to the development of a Christian philosophy of life which is such a vital part of their learning a Christian way of living.

In our aim for the junior's learning, we include an increasing knowledge, understanding and appreciation of the Bible and other religious experiences of the race.

We admit the foregoing as suggested is an ambitious list of aims but we are confident if prayerful, conscientious leaders, teachers and pastors work cooperatively with interested parents such aims will not seem to be too lofty, and the results as manifested in the lives of our boys and girls would give proof our aspirations were not unattainable.

In summarization we may say: We wish Juniors to be reverent in church. This is a desired way of behaving. Behind this desired behavior must be a strong and intelligent desire to act reverently if reverence is to be a heartfelt experience of juniors. This is based upon knowing more about the things for which the church stands, appreciation of the elements which contribute to make "The Church", viz, the architecture, the services, the history of the local church, etc. Worthwhile knowledge gained, and desirable attitudes developed undergird the intelligent action. As Sarah E. Green says, our Major Aim in working with Juniors in the Church is to help the children to become Doers of the Word of God, and to lead them into conscious loyalty to Jesus Christ.¹⁵¹

WORSHIP SERVICES APPROPRIATE FOR JUNIORS

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"Worship is an experience of companionship with God which ought to and may beautify every moment of our lives".¹⁵² It provides an opportunity for fellowship with God, bringing boys and girls into closer relationship with Him. This implies a definite connection with the activity of fellowship, for we try through worship to provide opportunities for feeling the presence of God so that the child's fellowship with God will become more vital and personal. Likewise his fellowship with, and consideration for, others should be strengthened. Specific aims of worship experience include: to help develop appreciation of God as a Creator, to lead to a true sense of reverence in the church, to help develop an appreciation of the meaning of prayer and how to pray, to develop an appreciation of God as a personal God with whom they may share their troubles and joys.

There must be some reason for worshiping at any time. Worship is really a response to a stimulus. This may come from without or from within the individual. We would hope to strengthen the latter but each has its place. Very often worship is the response to several stimuli. If we think of each element in worship activities as a stimulus to some child's experiencing vital fellowship with God, all materials selected take on new life, meaning and purpose. Each hymn, story, picture, Scripture, prayer, the music and entire setting or atmosphere will be considered in terms of "Will this

call forth a sense of companionship with God?" and "Will it be so real that it will carry over into their everyday living?" Services that closely touch the everyday experiences of Juniors or reflect the experiences of the group will bring a genuine response of worship. In answer to puzzled questions regarding the best time for worship: the answer is, when a vital need is felt. Worship may occur at any time but there should be adequate provision for a worshipful experience and one in which the juniors can appreciatively participate.

The place of the worship service in the program of the church is an important one. We meet the question as to whether the worship service should precede or follow the class session by saying: both have their places. Miss Green questions the advisability of a set plan. Placing the worship service in the middle or latter part of the session often results in a less interrupted service. Some say the worship service "sets the atmosphere for the class session." Others consider the worship service should climax the days activities in the classes. Worship should be the thread running through the whole session.

Cautions to mention: where the subject of worship programs is concerned, it should bring to mind, first: the mastering of new and difficult hymns; difficult or unfamiliar materials which confuse and puzzle should not be used. Given a chance, Juniors will participate intelligently and wholeheartedly if they are to have an experience with God. The

service for Juniors should never seem like a performance for a certain group or audience. Other places in the program other than the worship period should be used for learning new hymns and practicing with other types of materials.

A worship service should never be presented without a period of preparation for worship or training in worship. Sometimes it is the older Junior Group who help to plan the worship service as part of their preparation for worship.

The following worship services do not attempt to give an exhaustive series of illustrative materials--there is enough in this subject alone to meet the requirements for a thesis. These outline suggestions are merely an attempt to show choice of materials and how to convey ~~a helpful~~ a helpful message by various means. We are speaking here, not of the worship for the Sunday school hour alone, but particularly how the children may be led into the worshipful, meaningful, church hour when it is impossible to have separate "Junior Church Services." It is recognized of course the latter would be preferred to the former where it is at all possible to make such arrangements, yet here too, there comes a time when actual participation in an adult service makes a real contribution to the life and religious development of the boy or girl.

One such outline is based on a conduct problem of being trustworthy and having regard for the property of others by an inner control. This particular program was the outgrowth of Junior planning and enacting. The leader acted only as the adviser and told the story.

"Facing Temptations Squarely"

Quiet Music

Collect: "Almighty God unto whom all hearts are open--

Prayer Hymn: "Father, Lead me Day by Day"

Scripture Reading: Matt. 4:1-11

Sermonette-Story: The Errand Boy

Hymn: "O Jesus, Prince of Life and Truth"

Child leaders should be used in as many places in Junior Services as possible. Meme Brockway¹⁵³ suggests the following arrangement to incorporate this leadership and train in not only leadership but the Christian concepts which have been the underlying theme of our consideration:

A general song for unifying the group thinking. "Jesus Calls Us"

Special Music, Solo, duet, trio or quartet by boys and girls, self-directed.

Sentence Prayer Service, or a chanted prayer verse familiar to all.

The purpose of the offering stated by the Child Leader.

Song which would lead to the idea expressed in the worship theme.

Worship centered about some phase of Junior life and activity such as:

God the Creator, the prayer theme being Gratitude. For what shall we Thank God?

The Boy Jesus, What shall our schoolmates and home-folks see in us that will make them think of the boy Jesus?

Closing Song or Benediction.

Similar topics will occur to any leader in this work.

The denominational publishing houses have a wealth of material for a project on "Better Worship Programs for Juniors", etc.

May a note of caution be sounded here regarding too great an activity on the part of the adult leadership, especially at the time of prayer. We emphasize group worship but our work is incomplete if our Juniors cannot come to God in some natural expression of individual needs. The following are some Juniors' comments upon adult leadership which should be enlightening: "She doesn't get our ideas"; "She talks too much"; "She talks and prays", we have a short memory verse and roll-call and that's all."

As has been said at the opening section of our subject, Juniors desire participation, action, responsibility and recognition. He responds with energy, cooperation, loyalty and reverence.

To show him the recognition he feels in need of, when better may we show this special acknowledgement than at the time he is taken as a full member into the family of the church?

Such recognition services as the following will give that sense of fitness which was so lacking in the experience narrated by Dr. Tobie.¹⁵⁴

RECOGNITION SERVICE

Theme: "Taking our Stand"

1. Quiet Melody: "Holy, Holy, Holy".
2. Call to Worship.

Sing in Unison

The Lord is in his Holy Temple,
Let all the earth be silent before him.
Come into his house with thanksgiving.
And into his courts with praise.

Response in Unison

I was glad when they said unto me,
Let us go unto the house of our Lord.

3. Hymn "We Would see Jesus"
4. Prayer by Group Leader (arranged)
5. Prayer Response: "Hear Us Our Father"
6. Offertory Service:

Unison: Every good gift and every perfect gift is from
the Father. Freely ye have received, freely
give."

Quiet music during receiving of offering.

Offertory Prayer (Child Leader (arranged)

Prayer Response: "We Give Thee But Thine Own"

7. Hymn: "O Son of Man, Thou Art Known"
8. Story Message - "My Choice".
9. Recognition of Decisions:

You boys and girls are making choices every day. Some
of you, perhaps all of you, have decided during the
past months to stand for Jesus to make other people
happy, to do as the boys and girls in our story did.

While the pianist plays softly, will those of you who
are determined to try and live as Jesus did, do as
Jesus did, come to the front of the room?

Soft Music: "I Would be True"

Dedication Talk by Leader, Pastor or Superintendent.

Prayer of Consecration: Pastor.

10. Prayer Hymn: "O Master Workman of the Race"
11. Benediction: "Let the words of my mouth and the medita-
tions of my heart be acceptable in thy
sight, O Lord, my Strength and my Redeemer.
12. Postlude: "Lead on O King Eternal".

RECEPTION INTO CHURCH MEMBERSHIP

Order of Morning Worship in Adult Service

1. Processional Music: Organ

2. The Call to Worship.

Holy, Holy, Holy, Lord God of Hosts
Heaven and earth are full of Thee,
Heaven and earth are praising Thee,
O Lord Most High.

3. Hymn: "We Would See Jesus"

4. Psalm 24 (Unison Reading)

5. Prayer (all uniting and seated)¹⁵⁷

6. Scripture: "Jesus At the Age of Twelve". Luke 2:41-52

7. Responsive Service: "The Christian Life"

Minister: What does it mean to be a Christian?

Response: It means one who walks the Jesus Way of Living.

Minister: What was Jesus' Way of Living?

Response: Jesus "grew in wisdom and in stature and in favor with God and men." And he taught us "to do unto others as ye would that others should do unto you."

Minister: What commandments did Jesus give us?

Response: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself.

Minister: What was the good news which Jesus told men about God?

Response: There's a wideness in God's mercy
Like the wideness of the sea;
There's a kindness in his justice,
Which is more than liberty.
"For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind."

Minister: What motto did the boy Jesus choose for his life?

Response: "I must be about my Father's business."

8. Hymn: "O Master Workman of the Race"

9. Responsive Service:

Minister: How may we live by faith?

Response: By Faith we may go out into our play and into our work and be brave, loyal, unselfish like Jesus and all the heroes of the faith.

Minister: What do we call this great company of heroes of the faith to which we too, belong?

Response: We are the church of the living God. The church carries out the last command of Jesus, "Go ye into all the world and preach the gospel to all nations." By sending out missionaries, and by following the Jesus Way of Living ourselves, we, the members of the Church universal, help to bring in the Kingdom of God.

10. Hymn: "We've a Story to Tell to the Nations"

11. Offertory.

12. Offertory Response:

"All things come from Thee, O Lord, and of Thine own have we given Thee."

13. Address: "My Father's Work"

14. Presentation of Candidates for Baptism

15. Sacrament of Baptism

16. Presentation of Candidates for Membership

17. Reception of Members

18. Prayer of Confirmation:

"Defend, O Lord, these Thy children with Thy heavenly grace that they may continue Thine forever and daily increase in Thy Holy Spirit more and more, until they come unto Thy everlasting Kingdom. Amen."

19. Welcome to Members

20. Hymn: "I Would be True"

21. Recessional.

Although some authorities feel the Junior service of this kind should be conducted apart from the adult church, it is also the opinion of others that such a service gives added meaning to the child's Decision to live the "Jesus Way of Life" and gives more impressiveness to the occasion than the same service in the Junior service alone would give. It is the feeling of many leaders today that we do not have enough of this type of service where the symbolism and ritual of our services can contribute that aesthetic element so cherished by our friends of the Catholic Faith. There is a decided movement toward more symbolism in our Protestant Churches the reason given being, that it is these elements which have been the heritage of the Church through the ages and rather than having less, we should cultivate more so that our children will know what has been held sacred by our forefathers in the Christian Faith throughout the ages.

Such a service for the reception of Members into the Church as is used in the Congregational Methodist Temple would contribute much to the understanding of Juniors regarding the symbolism of the Church. This service is used as follows:

CONGREGATIONAL METHODIST TEMPLE

Post and Mason Streets, San Francisco, California

SERVICE FOR THE RECEPTION OF MEMBERS INTO THE CHURCH

RENEWAL OF COVENANT

by the Members of the Church (standing)

(Minister) Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength. This is the first and great commandment.

(People) And the second is like unto it: Thou shalt love thy neighbor as thyself.

We believe that God is a spirit and they that worship him must worship him in spirit and in truth.

We believe that God hath made of one blood all nations of men to dwell on the face of the whole earth.

We believe that God is love, and every one that loveth is born of God and knoweth God.

We believe that Jesus is the Son of God, and as many as are led by the spirit of God, they are the sons of God.

We believe that the Lord Jesus is the way, the truth and the life.

We believe that if we walk in the light, as he is in the light, we have fellowship one with another.

We believe that if we confess our sins, God is faithful and just to forgive us our sins.

We believe that the world passeth away, and the lust thereof; but that he that doeth the will of God abideth forever.

Believing in the life of service and love as taught and exemplified by Jesus Christ, will you as members of His Church endeavor so to live that men seeing your good works will glorify your Father in Heaven? Do you so covenant?

(Response) I do.

READING OF NAMES OF NEW MEMBERS who will come forward and stand together

(Minister) We rejoice to welcome you into the fellowship of this church. Whether for the first time you now make public confession of your loyalty to Christ, or whether you come from previous relationship in some other church, it is fitting now to acknowledge our covenant vows and obligations. Let us consider certain spiritual symbols.

(Salt and Light are brought forward)

(Minister) What bearest thou?

(The bearer) Salt and Light.

(Minister) Beloved, Jesus said, "Ye are the salt of the earth;" "Ye are the light of the world." Do you sincerely purpose that so long as you are a member of this church you will endeavor to preserve the good, to improve the conditions and quality of life, and to illuminate the world with the light of God's truth; and do you so covenant?

(New Members) I do.

SUMMARY AND RECOMMENDATIONS

What may one say at the conclusion of such a lengthy discourse by way of summary and conclusion?

We have reviewed what we expect our Juniors to have acquired in the way of Christian concepts concerning the Doctrines, Creeds and the elements of the Catechism as taught by our Protestant Churches today.

We have given a glimpse of what the Doctrine of God means to children, as this concept is given by theological interpretation, hymnody and Sunday School instruction. We see from this series of illustrations that misconceptions must be corrected in the minds of our boys and girls before we can expect to have Understanding Participants in the Jesus Way of Life. Certain suggestions have been made as to how prayer should be introduced, when a child needs the sustaining influence of Prayer and how he may develop this act of worship to become a vital part of his tools for Christian living.

In the discussion concerning the Doctrine of Christ, we dealt with the subject from the standpoint of the boys and girls who are confronted with puzzling, seemingly contradictory interpretations of those fundamental aspects of our world today: How the world came to be; how man came to be here on earth; the answers to questions concerning why man must toil; the various interpretations of what Jesus must have been like as given us by such men as Bosworth and Case to cite only two; and how the relationship between God and Jesus is made meaningful.

The Doctrine of Christian Character was presented in its older and more recent interpretations, an explanation of the Means of Grace as it is understood by certain denominations was considered and an answer attempted to the question of how an interpretation of this Doctrine may be given satisfactorily to Juniors. Likewise with the subjects of Baptism and the Lord's Supper we endeavored to present these Sacraments in the light of the understanding of Junior boys and girls.

The Doctrine of the Kingdom of God and its challenge to the Juniors of this age was discussed and mention was made of Blanche Carrier's project based on a similar ^{study} study which she called The Kingdom of Love.

The subject of the Bible occupied a major section of our paper again dealing with misconceptions and misunderstandings. A section was here devoted to the instruction of the Ten Commandments, the Beatitudes, the Apostles' Creed and the Baptismal Covenant.

The last half of our paper was devoted to the subject of the Church and preparation for membership of the Juniors into some ecclesiastical institution. We raised the question of what philosophy of life we as leaders, teachers and pastors, should desire to develop in Junior children and what helps could be given them to develop and aid them in developing a Christian way of Living. The subject of instruction in problems of Immortality and Birth were considered.

An evaluation of ten denominational teaching materials were considered in answer to the question of: What has been accomplished in recent years to develop the experiential rather than the catechetical methods of instruction.

Lastly, the aims for the future of Junior children were considered. We draw our thesis to a close with this concluding question: What shall we do? Our entire Junior Program needs to be re-shaped in the light of quality as opposed to quantity.

First, the regular work of the church in preparing these children for individual dedication or commitment of their lives to the life of Jesus as their Friend and Guide. If this is so, then the regular work takes on an added importance and the task is not completed until this vital decision is made, whether that ~~it~~ takes place in the age range we are considering or in adolescence or adult life.

Second, the decision itself is an intimate and highly personal affair. To each pupil this decision means something a little different. It should be sought and gained in private conference rather than in public assembly. It is so important that it should receive the personal attention of the teacher or the pastor, or both. After quietly talking the matter through and the personal commitment is made, then public declaration or recognition may be made, not in the reverse order as was the case for so many years in evangelistic services where children were urged to make decisions under the stress of high emotional tension.

Third, we should make more of the service of reception.

This is one of the highest moments in life, thus far for the youth. The idea of a series of advance steps in the process of full membership is strongly advocated. Beginning with the first decision of the simplest nature in the Junior Department and before the older juniors are promoted they should be received into preparatory membership, that is, those who are ready. Thus is made the link which joins the department with the Church. Then continue the training and give recognition of the progress made. When ready, whether in early or middle adolescence, bring them fully into adult membership.

Fourth, once having taken this advance step, these new members are expected to serve on a higher level. They should now do more for the church, attend more of its services, with definite regularity. They should support whole heartedly the church program. This they will be willing to do if the concepts of the Creeds and Doctrines for which the church stands are made very plain to them.

In this way the unfolding life of the Junior is protected against undue pressure, a definite relationship with Christ is established, and the new life begun. The rest is the continual deepening and expanding of the endless friendship between the boys and girls and their Heavenly Father, between the soul of the boy and girl and the spirit of God.

The outcomes of such a program involving a great deal of thought and much planning is invaluable. A loyalty to

the church can be built. We can help the Juniors to become cooperative members of that great universal society. Following such a program as this, Church membership can be made meaningful for Junior boys and girls and can help them conduct themselves as Christians in everyday situations. This is our challenging task. No amount of preparation, of planning, of consecration is too much to help the child to become a Doer of the Word and to lead him into conscious loyalty to Jesus Christ.

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TABLE OF CONTENTS

| | |
|--|----|
| A. Introduction | 1 |
| B. Pottery Description and Terminology | 1 |
| 1. Introduction | 1 |
| 2. Form | 1 |
| 3. Representation of Form | 3 |
| 4. Names of Forms | 3 |
| 5. Finish | 5 |
| 6. Ware | 6 |
| 7. Names of Types | 7 |
| C. Chronology | 8 |
| 1. Introduction | 8 |
| 2. The Problem of Chronology | 9 |
| 3. Petrie's Tell el-Hesi Chronology | 10 |
| 4. Bliss and Macalister's Chronology | 11 |
| 5. Macalister's Gezer Chronology | 13 |
| 6. Miscellaneous Expeditions | 14 |
| 7. A Joint Chronology | 15 |
| 8. Albright's Chronology | 16 |
| 9. Divisions of the Iron Age | 18 |
| 10. Iron Age Chronology used in this Study | 19 |
| D. Iron Age Pottery of Palestine | 21 |
| Early Iron Age (Early Iron I) | 22 |
| 1. Form | 22 |
| 2. Finish | 28 |
| 3. Ware | 29 |
| 4. Miscellaneous | 30 |
| Transitional Phases | 30 |
| Middle Iron Age (Early Iron II) | 32 |
| 1. Form | 32 |
| 2. Finish | 38 |
| 3. Ware | 39 |
| 4. Miscellaneous | 39 |
| Late Iron Age (Early Iron III) | 41 |
| 1. Form | 42 |
| 2. Finish | 44 |
| 3. Ware | 45 |
| 4. Miscellaneous | 45 |
| NOTES | 46 |
| LIST OF ABBREVIATIONS | 70 |
| BIBLIOGRAPHY | 71 |

List of Plates

| | |
|--|------------|
| | After Page |
| 1. Chart of fundamental vase forms. | 1 |
| 2. Early Iron Age pottery types., | 21 |
| 3. Iron Age pottery. The so-called Philis- tine types. Jugs. | 22 |
| 4. Early Iron Age pottery types, cont'd. | 23 |
| 5. Iron Age pottery. The so-called Philis- tine types. Craters. | 24 |
| 6. Examples of burnishing. | 28 |
| 7. Transitional phase and Middle Iron Age pottery types. | 30 |
| 8. Jar type with "royal" seal impressions. | 33 |
| 9. Middle Iron Age pottery types, cont'd. | 33 |
| 10. Seal impressions and appliqué design. | 37 |
| 11. Seal impressions and "Astarte" figurines. | 39 |
| 12. Table of West Semitic Alphabets. | 40 |
| 13. Late Iron Age pottery types and seal impressions. | 41 |
| 14. Greek potsherds found in Palestine. | 43 |
| 15. Summarizing chart. | 46 |

A. Introduction

This is not a corpus of Palestinian pottery for the Iron Age. To be able to get out a corpus worthy of the name would require far more experience handling pottery and a broader background than is possessed by the writer. Moreover, it is a question whether the present state of knowledge about the ceramics of this period is adequate for this purpose. So far as the published material for the Late Iron Age is concerned, it is not. And possibly, according to scientific standards in other fields, there exist insufficient examples from other phases to warrant the certainty with which some types are classified. Yet some types are more common and better known than others. These are used to judge the less well known varieties of vessels with which they are associated. They are among the chief tools of the archaeologist in the Palestinian field, especially in the absence of more precise dating material, such as inscriptions, scarabs, and coins. To know them is to have a good working knowledge of the pottery; for it is not unlikely that they comprise a major share of the pottery knowledge in common usage for the period under consideration. Even the experts seem to place chief reliance upon the common, and characteristic types, which do not make an excessively large number. Such being the case, they can be learned by the student without placing an undue burden upon him. The purpose of this study, then, is to collect from authoritative sources, the common and characteristic types

of pottery for the Iron Age of Palestine, and to present them in such a manner that they may be used by the interested student as an introduction to the wider field, or as a sound basis for practical use.

Having in mind the discouraging amount of application which is necessary to understand pottery from books, if it is ever possible to get a competent understanding by this method, a summarizing chart has been added. It is especially designed for those who wish to cut the expenditure of time to a minimum; for its use, in conjunction with a careful study of the plates and their descriptions, would yield reasonable results.

In the compilation of the material, the essential method was to try to get the facts. But when it was necessary to take opinion, the most authoritative and considered judgments were chosen. Occasionally, some comment has been made about them, but in the main they have been accepted as they stand. Nevertheless, it must be kept in mind that even the authorities do not make undue claims for the present determinations. In a general way, they are correct; but research during the coming years will undoubtedly bring about minor changes, to say the least. However, this fact need not seriously damage the value of this study, which is to meet a present need.

Already some indication has been given of the obligation due others by anyone who makes a study of this sort. A candid acknowledgement would be to say that this work

represents material, gathered and evaluated by others, from which a selection has been made, and presented in a more condensed way. It has been the intention to indicate the source, and to cite authority for opinion, and each is an acknowledgment of debt. The value of any comments upon these is left to the judgment of the reader. But in expression of acknowledgement, the numerous, but unnamed staff members who painstakingly gathered and recorded the facts, are especially in mind. It is hoped that this study might prove of some value to them, or to prospective staff members, as a partial repayment of the due.

2. Form

Form is generally acknowledged to be the most important characteristic of Palestinian pottery. It is usually represented by scale drawings and photographs. However, descriptive terms are frequently used. Some of these are based on use rather than on form. And still others cannot be said to be odd, especially when they are merely supplementary to representation of outline. Yet, generally

B. Pottery Description and Terminology

1. Introductory

Considering the importance of a generally accepted standard of terms for pottery description, it is astonishing that no really serious, collective effort has been made to establish one, and adopt it. It is true that a considerable vocabulary has accumulated, which has, more or less well, stood the test of the years. On the other hand, almost every excavator and research worker has recognized the need for greater precision, and many of them have made some effort to achieve it. Yet Mark Twain's remarks about the weather, "everyone talks about it, but no one does anything about it," could with some justification be applied here. Therefore, it is likely that everyone who has had any field archaeological experience will consider the monograph of Benjamin March¹ a valuable contribution, not only for re-emphasizing the need, but for suggesting some methods that are undoubtedly practicable, and that should be in general use.²

2. Form

Form is generally acknowledged to be the most important characteristic of Palestinian pottery. It is usually represented by scale drawings and photographs. However, descriptive terms are frequently used. Some of them are based on use rather than on form. And all of them cannot be said to be bad, especially when they are merely supplementary to representation of outline. Yet, generally

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